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American Board of Commissioners for Foreign Missions.

Caboon Mission.—West Africa.

ANNUAL REPORT.

THE labors of the missionaries at the Gaboon have been divided, during the past year, between three tribes, the Mpongwes, the Bakelès, and the Pangwes. Mr. Walker has labored among the first at Baraka, assisted by Dr. Ford, since his return from America in July. Messrs. Best and Pierce have occupied the Olandëbënk station among the Bakelès, and Messrs. Preston and Bushnell have labored among the same people at Nèngènge. Mr. Adams devoted his time entirely to the Pangwes, until his death. The language of the report, upon different topics, is concise, but presents a very distinct view of the circumstances of the mission and its work. Somewhat full extracts will be given.

Preaching.

In addition to the care of the financial concerns of the mission, Mr. Walker has preached three times on the Sabbath, and once or more during the week; visiting the villages almost daily (for conversation) during the week. He has also instructed in the school a part of each day. At Baraka, the Sabbath attendance on public worship has been far better than in years previous. The audiences, mostly young men, have been large and attentive. The out-stations

connected with Baraka (Kaunlamanga and Nomba) have been supplied with one service on the Sabbath.

The field of labor on the Ikai (about Olandëbënk) has been lessened by wars, carried on by people from a distance, until the people of most of the villages on and near the river have fled. The principal town, however, (that near which the station is situated,) though often threatened with war, has not removed; probably because the mission station is near. The people seem to feel some confidence in us as able to protect them, though we are not, in truth, able to protect ourselves; that is, we use no force in our own defence. Preaching has been maintained in this town during the year, on the Sabbath and during the week, and in the villages in the vicinity once or more during the week.

Much labor has been expended at Nèngènge and the surrounding villages, in preaching. Services have been held in four places or more, on the Sabbath, and frequently during the week in places not occupied on the Sabbath. In that vicinity the villages are small and numerous, and as the people will not congregate from different villages to one central place, the missionary is obliged to visit each place in order to reach them

all. This is an arduous task under an equatorial sun.

The station among the Pangwes has been subject to all the vicissitudes common to stations among savages, over whom no influence can be exercised by civilized government.

It will be remembered that the station among that people was broken up in 1855, by the robbery of Messrs. Adams and Preston, the subsequent death of the chief of the town, (who would have returned the stolen articles,) and by a war undertaken to avenge his death. For the first month of the year 1856, the station was vacant. It was then renewed at another town, nearer to Nēngēnge, by Mr. Adams, who found the people at that place well disposed towards him, and saw no reason to fear a repetition of outrages. He continued at the station, studying the language, and preaching as far as his knowledge would enable him to do so, until his death. The station is now unoccupied, owing to the absence of Mr. Bushnell, which detains Mr. Preston at Nēngēnge.

Schools—The Church.

Four schools have been taught in the mission during the year, viz: a male and a female school at Baraka, and schools for both males and females at each of the Bakēlē stations, Olandēbēnk and Nēngēnge. The boys' school at Baraka is taught by a native man, under the direction of the missionaries. It contains about thirty scholars, seventeen of whom, at the end of the year, are entirely under the control of the missionaries. Many of these are promising boys, and, if the grace of God should change their hearts, may become efficient assistants in this field. In the girls' school, under Mrs. Walker's care, there are about ten girls, all living in the family.

At Olandēbēnk, though the brethren have labored incessantly to keep the school together, there have been times at which it has been entirely scattered, the unsettled state of the country on the Ikai river having thwarted, to a great extent, all their plans of labor.

At Nēngēnge, the novelty of a

school, and of white residents, (which attracted some,) is worn off. Some of the scholars have been lost on this account, and war has scattered some; yet a school has been sustained by the brethren with success, containing from twelve to fifteen pupils, nearly all of whom have been under the immediate care of the missionaries.

The labor of keeping schools together, at these interior stations, is very great. Indeed, the very existence of a school depends upon the caprice of the scholars, parents usually having too little care for the education of their children to oblige them to attend; and even if they had the will to do this, they have not, in many cases, sufficient authority.

The church connected with this mission remains in nearly the same condition as at the date of the last report. One member has been separated from its fellowship for immorality. The native professing Christians here live "as sheep in the midst of wolves." It is difficult to appreciate the trials through which they pass, surrounded as they are by heathen, who tempt them to sin and rejoice when they falter or fall. And the impediments in the way of those who would become Christians are very great. They are subject not only to the discouragements arising from their situation in the midst of a heathen community, but being educated from infancy to consider the transgression of every commandment as venial, or without guilt, they are tempted constantly to say of the pure and spiritual commands of Christ, These are "hard sayings."

Condition of the People.

Among the Mpongwes, the rising generation are better instructed, and less governed by superstition, than the older men; and these young men are fast taking the place of others in business. Formerly trade was entirely in the hands of the old men, but now others have obtained a large share of it. These are more constant attendants at church, less

subject to country customs, and have some idea of right and justice, which the older Mpongwes seem not to have. They appreciate the knowledge derived from schools, and understand, to some extent, the value of civilization. Some are willing to marry but one wife, and to live in a civilized manner. Darkness, however, still prevails to a sad extent, especially among females, over whom we have never been able to exert much permanent influence. Some have been taught, but none, when placed under the withering influence of the "harem," have been able to maintain, for a long time, the good habits they may have formed while connected with the mission.

The Mpongwes, being engaged in trade, are attached to peace, and very seldom engage in war. Though continuing in the practice of superstitious rites and uncivilized social habits, they are not savage in disposition or cruel in their practices, if we except the treatment of persons accused of witchcraft.

The other tribes (Bakëlès and Pangwes) are very warlike. Reckless of life, they rush into war without reason, and often suffer for their rashness. They do not hesitate, on the slightest pretext, to begin wars which must bring death upon some of their own townsmen or family, or perhaps upon themselves individually. Notwithstanding the danger of this mode of life, and the suffering from hunger which often prevails, the communication with plantations being cut off or rendered perilous by the besiegers, no one seems to fear such a state of things, or tries to avoid it, and many are uneasy unless at war with some one. No other employment can satisfy their morbid appetite for excitement.

The people on the Olombo 'Mpola are perhaps the most warlike in this part of the country, and visit all the other branches of the Gaboon with their wars. But the brethren at Nèngenènge, though living in the midst of such a people, have not experienced, in more than one or two instances, any personal inconvenience

from their feuds; and they have been able, in several cases, to check the development of this quarrelsome spirit. Yet the only hope of permanently removing this condition of things, is in the prevalence of the gospel of peace.

In concluding their report, the brethren mention their need of new laborers, and earnestly bespeak an interest in the prayers of those who look for the redemption of Africa.

LETTERS FROM MR. WALKER, FEBRUARY 6, AND MARCH 16, 1857.

BOTH these letters from Mr. Walker relate mainly to matters of business; but he refers, briefly, to some things which are of interest in connection with the missionary work.

Boat seized—The School.

In the first he says:

We have heard that there is a small African war at Bakëlè. Either Dr. Ford or myself will go up to-day. Last week I sent the boat up the Olombo 'Mpola, to Mr. Preston, and on its return it was seized and plundered by the bushmen, and detained, with two of the men. This was on account of a debt due to a bushman from a man at this place. The Mpongwes sent up and talked the palaver, and brought down the boat. We shall endeavor to have it settled so that the same thing shall not occur again. This is the first instance of the kind since we have been traveling in the Gaboon. The French have received such orders that they can do nothing, although it would require but a word to set it all right. The place, as we now learn, to our surprise, is beyond French territory; and they could do nothing even for their own missionaries there. I wonder if all nations have so fine a sense of bushman sovereignty!

The school contains about thirty scholars, besides three or four whose names are not on the roll. They are young men who have formerly been in the school—a long time ago—and come back now to learn again what they have forgotten. One of them has persevered for

two years in professing himself a Christian. He reads his Bible and prays daily; but once in a while there will be a sudden development of heathenism that is perfectly astounding. So he lives on. There are many who are more than half persuaded to be Christians; but the power of the tempter prevails, and they do not come to Christ. Our Sabbath audiences are good, and it is good to preach the gospel to them.

Heathenism Rampant.

In the second letter, Mr. Walker refers to the existing state of things at the Gaboon, in a few sentences which should appear in connection with the report. There is no reason for discouragement in the fact that heathenism is now so fully developing its horrors, but rather the contrary. The Christian reader will feel, however, that there is much occasion to remember the brethren in that trying field, with earnest prayer.

I have nothing to add to former letters in regard to help for the Gaboon. The field here, and the population, is not diminishing—I speak of Baraka and its vicinity—neither is the necessity for missionary labor. From various causes, the heathenism of the Mpongwes presents itself in blacker horrors than ever. Trial and murder for witchcraft is more open and avowed than heretofore; whether it is more frequent, I cannot say. In some cases, there seems to be desperation. A poor leper, whose hands and feet are literally dropping off, buried a wife; and then he caught a poor stupid slave, who had been wasted to a skeleton by sickness, and could hardly answer yes or no to any question. In spite of all remonstrances, they put him to death. Almost the only apology they make for this, is one that you may have heard, in a not very dissimilar case, viz: “Do you think we would destroy our property without a cause?”

I have hardly time to explain the causes of this state of things; but the main cause seems to be, that trade and business have passed from the hands of the old men, and they are most of them

bankrupt in property and reputation; and now, having nothing to hope for from white men, they become desperate, and seek for a name and reputation by extra devotion to country customs. But there are a few who are protesting against these things, half sincerely, half fearfully; saying and then denying. And there are a few of our scholars who are asking what they must do to be saved. I sometimes think that a man who knew perhaps one-tenth as much about this people as I do, would do them more good than I can. Still, such a one would beat the air very often, and hit no one. I am not discouraged; we have large audiences on the Sabbath, and they hear the truth; but I do wish to see some one here who may become a little initiated before I am obliged to leave.

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LETTER FROM MR. PIERCE, FEBRUARY  
6, 1857.

#### *Visit to Corisco.*

WHEN Mr. Pierce wrote, he had just returned from a visit to Corisco, an island occupied by the Presbyterian mission, north of the Gaboon; and his letter has reference mainly to the brethren at that place, and their work.

Our brethren at Corisco are never wearied in their attentions to us, and their hearty hospitality makes even the thought of a visit exceedingly agreeable. It is good to look each other in the face, and there recognize one and the same spirit, whatever may be the differences in our relations. Here, at the ends of the earth, we feel that it is good and comely to love one another. Corisco is a charming place. The breeze is coming in almost constantly from the ocean, making the atmosphere salubrious, and it is a delightful place for health, and for that interchange of Christian feeling and fellowship which is so important for the well-being both of soul and body. Much has been said about the healthiness of the interior, about ascending the mountains, &c.; but as all this has so far



proved impracticable, let us, with the strength we have, now and then bid farewell to the bush, and visit our brethren who live on the ocean. It really seems, when you stand on the point of the eminence upon which is one of the mission houses, as if you were on board a large ship, and the ocean waves were flowing around you. At Corisco, the brethren are paying a great deal of attention to the education of children, bringing them over from the main land, not only on account of the benefit that may arise from their being separated from their friends, (who are very apt to interfere with their superstitious notions and fears,) but also on account of the salubrity of the island. There are now nine missionaries there, and about twelve hundred inhabitants. The people generally appear to regard the missionaries with a great deal of respect and affection. There are three stations, where seventy or eighty youth are under instruction. Two young men, who have been lately received to the church, are now engaged in teaching; and others doubtless will soon be raised up, who will, on the island and main land, be able to teach and preach the unsearchable riches of Christ.

Respecting his own mission, Mr. Pierce says but a few words. He thinks the station at the sea coast the most flourishing. As many as seventy have lately been in attendance at church there on the Sabbath. "Dr. Ford," he writes, "is engaged in superintending the school. Mr. and Mrs. Preston are at Nēngēnēge. I am still at Olandēbēnk; but war and rumors of war, together with the migration of the people, lead us to question the utility of continuing this station."

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### Greece.

#### LETTERS FROM MR. KING.

##### *Renewed Opposition.*

SEVERAL letters have been received from Mr. King, which speak of a new outbreak of opposition to him and his work at Athens, and show that, for the present at least, he is again in circumstances which call specially

for the sympathy and the prayers of all who watch with interest the varied movements, among different nations, connected with the interests of the Redeemer's kingdom. Under date March 25, he writes:

Now that the British and French troops are withdrawn, the Greeks are beginning to feel a little more free than they were during the occupation to do what they like, and some of them have just shown their hostility to my work here, by reviling, and threatening with death even, several of the young men who have been members of my theological class and are among my regular hearers on the Lord's day.

Last evening a man from Zante, who not long since solicited an interview with me, and on going away expressed the greatest joy at having been permitted to see me, and begged permission to attend my Greek service, collected a large number of soldiers and military officers, (subalterns,) some thirty or forty in all, went to various places to find some of the young men, and having found them insulted them, calling them Calvinists, and Lutherans, and followers of King, which are here terms of great reproach, and threatened to exterminate them all. They might have proceeded to acts of violence, had not one of the young men hastened to the police office, which was only a few steps distant, and procured aid. Two of them also, who have English protection, went to the British Vice-Consul, who repaired immediately to the head of the police, by whom guards were given to accompany the young men to their homes and prevent the threatened violence. They are still, however, in great trepidation; and fear, as I suppose they have reason to do, for their lives.

I, of course, am considered as the great cause of what is regarded as an evil—leading these young men to renounce the worship of Mary, the worship of images, and the worship of the bread and wine in the communion, to receive the Word of God as the only rule of their faith and practice, and to

regard the opinions of the ecumenical councils, and of the fathers, as not having authority in matters of religion.

What has lately taken place at Cassandra, in Macedonia, has, I think, been the means of exciting the minds of many in these regions, and awakening anew their opposition to the truth. One of the young men told me, that among those who assembled last evening to insult them were ten or fifteen military officers, one of whom was the son of one of the most distinguished Generals here.

Whereunto this will grow, I know not. It is possible that there may be some movement to disturb me next Sabbath, during my service, as I have now a pretty full audience, with which I am sure the enemy of all truth is not pleased.

Two days later he adds, in the same letter:

I have just learned, that recently, a Greek declared, in a coffee-house, that I had adjured him to become one of my followers, that I offered him two hundred drachmas per month, and gave him a gold watch, and that he afterwards repented of having received it, and returned it to me! It is very evident, that hatred to the truth has not yet ceased here, and that the father of lies is again stirring up his servants against me.

#### *Strange Accusations.*

On the 9th of April, Mr. King wrote again as follows:

I wrote to you on the 25th ultimo, with regard to some new difficulties here. The Sabbath following, my wife, by way of precaution, engaged a police man, who has for a long time appeared to be friendly to us, to be present during my service, and thus be ready in case any thing unfavorable should take place. Happily there was nothing of the kind; nor had I supposed there would be, as my house is now known as the United States Consulate, which all feel under obligations to respect.

But the enemies of the truth have started a new kind of accusation against

me, which may yet be the means of great annoyance. Last Monday, (three days since,) a Greek friend called and told us, that it was stated publicly in one of the coffee-houses, and with great seriousness, that I allure people to become proselytes, and make them take an oath similar to that of the Free-masons, then make them a present of a gold watch, and give them a monthly stipend of two hundred drachmas (\$33 $\frac{1}{3}$ ); but that in case they at any time afterwards apostatize, I get men to assassinate them. His brother also, he informed me, had heard the same accusation in another place.

This explains the conduct of a man by the name of *Kephalas*, who seems to be the leader of this new attack, and who, one evening not long since, on meeting four of the young men who belong to my theological class, ran to the police-office, apparently in great fright and sought aid, saying that the four young men above mentioned were pursuing him with dirks and daggers in order to assassinate him, and that he feared for his life! Now if people can be brought to believe this, it may prove more serious to me than any accusation that has ever been brought against me before in this place.

#### *The "Age" again in the Field.*

The "Age" also, that infamous paper, in which the "Orgies" of Simonides were inserted, and which was silenced by the French troops during the occupation by the French and English, has re-opened its battery, and re-commenced its attacks upon me as a missionary. In the number of that paper which appeared to-day, and which I received after I had commenced writing this letter, there is an article wholly devoted to me, in which it is stated that, I am still making proselytes, and that, notwithstanding the sentence pronounced against me by the courts of justice, I am doing things which if published would horrify the readers; (referring, I suppose, to my

employing men to assassinate renegade proselytes;) that the Greek government ought to overlook every secondary consideration, and bring this scandalous scene to a close; (by sending me out of the country, I fancy;) that it is a subject which concerns the public peace, the happiness of families, private relations, and public order.

*Another Newspaper Attacking.*

Writing again, April 18, he says:

Last evening I learned that another newspaper has come out against me. My name is again brought forward in the community with reports of the strangest kind, to awaken, if possible, the enmity and rage of the common people. It is not only said that I hire people to become proselytes by giving them a gold watch and a monthly stipend of two hundred drachmas, but that I have subterranean apartments, into which I drag them and put them to torture, in order to compel them to become proselytes; that I have there a cross, into which I drive nails; that I have images of the Virgin Mary, which I trample and spit on, and that my son William takes part in this, holding in his hand a little image, &c. The leader of this new attack, or the tool made use of by others, goes about, I am told, propagating these stories, and has a priest of some distinction here to help him. He declares that he himself has been the subject of these tortures, as well as the receiver of a gold watch which he returned to me, having repented of what he had done. What will not men believe, when they wish to believe, to the prejudice of one whom they desire to oppose!

I perceive that I am again entering upon a tempestuous sea, after having sailed for a little time with pleasant breezes which I had hoped would continue. There are many causes now operating which tend to excite and irritate the Greeks;—the affair at Cassandra, the movement of the Bulgarians, and other things that are taking place in

various parts of Turkey as well as in this city.

In a postscript to this letter Mr. King mentions another of the strange things asserted in regard to him. It is said, "that I am not, in reality, Jonas King; that he died long ago in Syria; and that what appears to be Jonas King now, in Athens, is in reality the devil, who assumed my shape in order to deceive the people!" And on the 24th of April he writes: "The priest mentioned in my communication of the 18th inst. is a teacher in the military school here, and I am told that the editor of the 'Age' asserts that this priest has been to him and declared on oath, that the horrid things related of me, putting men to torture &c., are true!"

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*Northern Armenian Mission.—Turkey.*

*BAGHCEHJUK.*

LETTER FROM MR. J. W. PARSONS, APRIL 4, 1857.

THIS letter from Mr. Parsons is brief, but mentions several incidents, connected with different places around Baghchejuk, which indicate that the truth is still making progress among the people.

*Encouraging Incidents—Marriage under Difficulties.*

Four months ago, Simon Vartabed, a violent opposer of the truth, appeared in Adabazaar and created a great excitement. The brethren met him repeatedly for public discussion, and many persons were awakened. The congregation on the Sabbath, in the Protestant chapel, became crowded. When I was there, the first of February, for the most part only adults were admitted for want of room. The immediate cause of the excitement soon left the place, but the interest continued. The brethren write me that many from the old Armenians continue to come, and that there is "a great spiritual work" there.

About fourteen miles from Adabazaar there is a small Armenian village, called Hascal, which has occasionally been visited by the brethren from Adabazaar. Three or four young men had welcomed them, and had become seekers of the

truth. The light spread, and the parents and friends of these young men became interested. One of the young men was espoused to a young person who had, by some means, herself become enlightened. The rulers decided that the marriage should not be completed, and that the girl should be given to another person. The day was appointed for the marriage by compulsion, but the girl escaped to a Turkish village, and soon found means of informing her betrothed of the place of her concealment. They set out together, and dragged their heavy way, through mud and snow, ten hours, to Bachchejuk, and requested me to unite them in marriage. I sent them to the head-man of the Protestant community for the necessary papers. He said he could not give them. A majority of the committee of this community sustained him in his refusal. With sadness and grief they turned their weary feet homeward. They had been gone an hour, when the hearts of the head-man and his advisers relented. They changed their minds, dispatched a horseman to recall the pilgrims, and then sent a person to the village to inquire if there were any objections to the marriage, and to bring here the father of the young man and the widowed mother of the bride. The next day the messenger returned and reported "all right." The parents came with him, the "license" was put into my hand, and at the hour appointed, the happy couple were united, taking upon themselves the marriage covenant before God and the great congregation. As many as three hundred were present on the occasion.

One of the brethren from this place accompanied them home, for the purpose of preaching the word to others, and of averting, if possible, the persecution which they were likely to suffer for the step and the position which they had taken. Soon after, the head-man of this community volunteered to leave his business for three days, to go there and preach the gospel, taking with him an-

other brother from this church, with books and tracts for distribution. He had many hearers, and among them was one Turk who, after listening to the doctrine of salvation *from sin* through Christ said, "That is what we need; salvation from sin. If you will go to that (neighboring Turkish) village, and preach these doctrines, there are many there who will receive you with joy."

Near Hascal is Armash, where a large number of the vartabeds live and where are many monasteries. The leading person in the new movement was called to go to Armash, to appear before the bishop. He sent this reply: "I acknowledge no Bishop but Christ." Four Sabbaths ago, one of the brethren from Adabazaar went there and had a congregation of fifteen persons. The next week four of those enlightened went to Adabazaar. We hear, every week, of encouraging progress. An arrangement has been made for a preaching service every Lord's day, to be attended for three Sabbaths by the brethren from Adabazaar, and two by the brethren from Baghchejuk or Nicomedia. The Turk above referred to has recently sent to inquire of me if he can be protected if he becomes a Christian.

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CESAREA.

LETTER FROM MR. FARNSWORTH, MARCH 6, 1857.

THE brethren at Cesarea have not been permitted, of late, to witness all that they have desired and hoped for, in the way of manifest progress in the work of the Lord. Mr. Farnsworth writes: "We are obliged to confess that our expectations, for the last three months, have not been fully met. When we wrote in October, we hoped to see rapid growth in the winter, but this has not been granted. Yet, on the whole, there has been progress. The community has increased somewhat in numbers, and we hope it has increased yet more in strength, though there have been some defections."

Native Helpers Wanted.

I said we have not seen the progress

that we expected to see. The reason seems to be, simply, a want of native help. We cannot see that there has been any particular, unfavorable change on the part of the Armenians. They almost universally admit that the church is in great error, and must be reformed. No less than heretofore, they admit that the truth is with us. The doors of their houses are still open to us. But, alas! we have not as many and as skillful men to enter and proclaim the truth as we had last year. In the markets, too, our brethren are willingly, and in many cases joyfully admitted to the shops of the Armenians, and their discussions are in the most friendly manner. But while we are treated with all the deference that we can ask, and those for whom we labor and pray confess their need of the truth, men are not coming forward. Undoubtedly the great thing needed is the Spirit of God, poured out copiously upon these men, to overcome their worldliness, to arouse them from their stupor, and compel them to come in. We greatly need, however, a good native helper; and there can hardly be a doubt that, had we such help as we had last year and the year before, our letter to-day would be far more encouraging than it is. It is hardly to be expected that our friends in America will realize the very great importance of the blessing of God upon our seminaries. Did they remember Bebek and Tocac in their prayers, when they entreated God, a few days ago, to bless the colleges? Be assured we did; our native brethren did; and we hope that our American brethren will be more importunate in striving with God for a blessing upon these institutions, and such as these. When you ask him to send forth from your own institutions ten missionaries, entreat him to raise up a hundred co-laborers from among the people to whom they may go. Among the causes of our weakness this winter, should be mentioned, also, the absence of many of our most active and influential men. Yet we hope they are preachers of righteousness

elsewhere, and that what is our loss is gain to others.

Accessions—Place secured for a Chapel.

In January, one woman joined us, with four children. Her husband has been a Protestant for some months. An interesting and intelligent girl also joined us, about sixteen years of age, sister of the young woman who deserted her father's house in February of last year, that she might have the privilege of obeying the truth. The parents are now so friendly that they make no objections to this one's being a Protestant, and there is reason to hope that they also will come in ere long. This girl has already proved herself a valuable acquisition. Through her influence, in part at least, four other women have lately joined us. They are all very punctual at our meetings, and listen very attentively. Three of them are learning to read.

We have at length succeeded in purchasing a place for a chapel. This is an important movement—*directly*, as we are in great need of a better and more commodious place of worship; and *indirectly*, as showing that Protestantism has become a permanent thing in Cesarea. The people have been extremely timid. It has so often happened that men have come here and preached a few months and then left, that many have thought the missionaries would do the same. Now they say, "The Protestants have put down their foot;" that is, they have become firmly established. The place that we have obtained is in the central part of the city, near one of the Armenian churches, and every way a better place than we had expected to get. We cannot but consider it quite providential that we did not succeed in securing any one of several other places which we tried to obtain, but were prevented from purchasing until this better location came into market. We shall be able to build a chapel forty by sixty feet, leaving a narrow court on all sides of it.

SIVAS.

LETTER FROM MR. BENJAMIN PARSONS,
MARCH 9, 1857.

IN some previous communications Mr. Parsons has mentioned the town of Gürün; expressing the hope that the work of the Lord had been begun there, and that, at no distant day, that town also would call for preachers of the gospel. Towards the latter part of the year 1856, frequent and urgent invitations were sent to him to visit the friends of the truth there, and he deemed it his duty to do so. After being twice prevented from making the journey when he had arranged to go, the favorable opportunity at length arrived, and he started on the 22d of January. His account of the long winter tour, given in the form of a journal, is interesting but must be considerably abridged.

Journey to Gürün.

My company consisted of Hagop Agha, of whom it may be said with truth that he is "mighty in the Scriptures," a sort of Cruden's Concordance endowed with humanity, and ever at work in enlightening the minds of men; and Baron Ovaghim, an humble and intelligent member of Sivas Church, whom it was thought desirable to take along with us, that, in case the state of things at Gürün should seem sufficiently encouraging, we might leave him there to preach the gospel.

We started in a very dense snow-storm, at half-past nine, A. M., and with the expectation of finding considerable snow at different points on our route. After riding one hour and a half, we reached the summit of a mountain-range which juts off from Kara Bel, runs south-west, and forms an everlasting barrier to the ancient river Halys. On reaching the heights, we found a bright, clear sky over head, a good road, and ourselves in possession of cheerful and hopeful spirits. We pressed forward for six hours and arrived, quite seasonably, at a small Armenian town of about six hundred inhabitants, named Ulash, situated on an extensive tract of nearly level and apparently very fertile land, and furnishing a most inviting field for the labors of some faithful native helper.

Here a comfortable room was prepared for us, and no sooner had we fairly seated ourselves, than the apartment was crowded with spectators, among whom were two of the village priests. To these precious souls we preached until a late hour, the truth as it is in Jesus, and, I trust, not altogether in vain. It appeared that only about six persons out of the six hundred inhabitants of the town could read.

My food was provided by the natives, and in their own way, during my entire absence from home; and my mode of eating it was also the same as theirs, my hands and fingers supplying the place of knives and forks.

At Ulash they found "a small, low, mud and stone building which the people call their church," and "four idle priests to whom the people show but little deference; but no schools for the education of the children, and no knowledge of the way of life and salvation by Jesus Christ."

Manjülük.

The next day, at two hours' distance from the town, they "crossed a lofty mountain, on which snow lay to the depth of from one to four feet," and "nine cold, tedious hours passed by" before they reached a second stopping-place, in a quite comfortable room prepared for them by their cavass in another Armenian town, named Manjülük, situated in a rocky gorge, and containing about five hundred inhabitants. They found the people here quite different from those of Ulash; "a set of large, robust mountaineers, quite rough in appearance, and rougher still in manners." They were furnished, however, with a comfortable room, and Mr. Parsons writes:

Soon after our arrival we had a room full of sturdy mountaineers, and were at once engaged in the great work given us to do. The hearers seemed quite interested in what was said, and occasionally asked questions that indicated a desire to know somewhat concerning evangelical sentiments.

During our long evening discussion, we learned that a young man of the village, who knew how to read, had a copy of the gospel. At our solicitation he brought forward an old and well-

thumbed volume, very much "the worse for wear," which, to our great gratification, proved to be a copy of the New Testament published with the Ancient and Modern Armenian in parallel columns. In a region like this, the intensity of whose moral darkness bears a direct ratio to the degree of ecclesiastical tyranny to which the people are subject, it was peculiarly refreshing to find even a soiled and mutilated copy of the Word of life. Only about three or four in this village could read. Hoping to excite their curiosity, and through them to benefit others, we left several tracts, and a copy of the Scriptures in modern Armenian, in the room we occupied.

At their departure from Ulash, they were joined by a man named Jano, a native of Gürün, who had received light several years since at Aintab. Being very worldly-minded, he had never taken a decided stand in favor of Protestant sentiments, but on the contrary, had in many cases, and as he now confessed, "very much against the powerful convictions of his conscience, placed himself in the foremost ranks of the enemies of the truth." With him was another man named Cavore, on his way to Gürün, who at first manifested bigoted opposition to evangelical doctrines, and "a most pertinacious disinclination to any sort of religious conversation." But "through the courtesy and tact of the two native brethren, his taciturnity was at length destroyed and he became quite conversational, inquisitive, and communicative."

A cold and perilous ride.

Jan. 24. Started at five, A. M., for another nine hours' ride. The weather was intensely cold, and the morning so dark that we were obliged to trust to the sure-footedness of our horses, rather than to our eyes, in order to follow the road. We clambered up the side of a frightful precipice, the dangerous character of which we saw not until our return to the place by daylight. A single mis-step of any of our horses would have precipitated both horse and rider into a rocky gorge, of more than a hundred feet in depth. But He who never slumbers nor sleeps, led us, literally, 'in

a path that we knew not, made the darkness light before us,' and caused us to go on our way rejoicing. Two hours distant from Manjülük we ascended a high mountain, cold, treeless, dreary, bald, and covered with enormous boulders, but affording a far-reaching prospect of snow-capt mountains bathed in golden sunlight, and of patches of table-land also clad in a mantle of snow, and stretching even to the horizon.

Our path (for road there was not) lay along its declivitous sides for several miles. On descending therefrom, we rode for several hours in a deep and narrow mountain gorge, which, not being touched by the sun's rays until noon, was most severely cold. Soon after emerging from this we found still another mountain before us, covered with snow to the depth of nearly four feet, the ascent and descent of which occupied our time until we reached the place of our destination. By the route which we took, it is utterly impossible for any wheeled vehicle to go; and in some places quite difficult even for loaded horses.

Arrival at Gürün.

As they approached Gürün, Cavore, who was ashamed to be seen with Protestants, in vain attempted to avoid entering the town in their company. Their other traveling companion, however, pursued just the opposite course.

Baron Jano, determining now "to define his position" before the whole people, courteously invited us to go to his house and remain with him during our entire stay at Gürün. We appreciated his kindness the more for several reasons. First, because it evinced, on his part, a readiness to suffer shame for the sake of the truth—that truth which, in order to maintain his rank among the so-called honorable ones of the city, he had hitherto opposed; and secondly, because by his hospitality, we were relieved from the disagreeable necessity of calling upon the Governor of the place to find lodgings for us. Although his wife was

so exceedingly hostile to Protestants that it was with great difficulty her husband induced her to furnish us food, yet the circumstances of our position abundantly warranted us in availing ourselves of the husband's hospitality; and the numerous opportunities for doing good with which we were favored in consequence of our finding accommodations with so influential a man, gave us much occasion for devout gratitude to God.

On reaching the out-skirts of the town, they were welcomed by several friends, and soon after their arrival, and during the evening, many persons called upon them from among both Turks and Armenians, to whom, Mr. Parsons says, "even though we were weary in body and mind, it was our delightful privilege to exhibit the nature and claims of a 'pure and undefiled religion,' urging them to forsake every false way and turn to the Lord." The next day was the Sabbath, and a very busy Sabbath. "From early in the morning until five o'clock in the afternoon, no opportunity was given us to take food, so many were coming and going, and so many, too, were apparently anxious to converse with us upon the doctrines and duties taught in the word of God."

Friendly Turkish Officers — Hostile Armenian Priests.

Jan. 26. Called upon the leading Turkish officers, and in every instance were most courteously received. The Moodir was absent, on a visit to the town of Amasia. The Kaim Makam (or Mayor's vicegerent) named Abdullah Agha, treated us with marked civility. The Cadi (Ali Effendi), the Mufti (Reshid Effendi), and the chief executive officer (Ibrahim Effendi Begh), were not only courteous to us, but, on listening to Hagop Agha's pungent appeals to themselves and their numerous servants, they solicited copies of the New Testament for their own private perusal. The cavass, whom the Kaim Makam sent for the purpose of conducting us about the town, and to chastise any impertinence on the part of the people, whom the priests were doing all in their power to excite against us, proved to be a very

intelligent and liberal-minded man. He owned a copy of the New Testament, which he read daily and with great interest. He came to our room daily, and read the gospel to both Turks and Armenians who happened to be present, and by thus doing, rendered us essential aid in our work. Yea, more; in one instance he went so far as to say to some fifteen or twenty Armenians, that if they would accept copies of the Gospel, and read them, he himself would get the books, and furnish them to the hearers at his own expense!

From vartabeds of the Armenian church they met a very different reception. After describing a scene which occurred in a room at the church, Mr. Parsons says:

Such ignorance, bigotry and wickedness as were evinced by these professed Christians, these self-styled shepherds of Christ's flock, were well suited to convince us that the Lord's set time to favor Zion in this town had already come; and that we were summoned, as by a voice from heaven, to enter at once and with our whole souls upon the glorious work of preaching "Christ and him crucified" to these multitudes who seemed ready to perish. Thanks to God, a wide door was open before us. A spirit of inquiry had very obviously been awakened among the people, and the sacerdotal orders were feeling their incompetency to drive that spirit from the town. The leaven of divine truth was at work among the masses, and God was superintending its operations.

On the 27th they went by invitation to the house of Baron Cavour, their fellow-traveler, who was ashamed to enter the town with them, and were very courteously treated.

An Interesting Visit.

Jan. 28. At an early hour set out on horseback with the intention of visiting Hadji Busdig, an intelligent man, who, though a member of the Armenian council, has for a considerable period shown himself very friendly to evangelical sentiments. Our company consisted of

Mustapha (cavass) as leader, Hagop Agha, Baron Ovaghim, Baron Jano, a young man named Avedis, and myself.

On reaching the house several persons at once gathered about us and manifested a great interest in our every word and action. As we continued talking, the room became so crowded with visitors that an adjoining stable had to be opened for their accommodation. Men, women and children crowded near to hear at least, and I trust to hear with a teachable spirit, what we had to say to them from the word of God. Never, during my brief missionary life thus far, have I had opportunity to preach to a more interesting group of precious souls. Thanks to God, who hath counted even me worthy to engage in such a blessed work as this, of declaring to ignorant and degraded, but partially awakened souls, the unsearchable riches of Christ.

Two or three facts relative to this visit are worthy of notice. First, the day selected for the visit was that on which the council, of which our host was a member, was wont to assemble. Our friend Busdig, avowing his determination to entertain the Protestants, positively refused to meet with the primates of the town, although they had sent him repeated and special requests to be present at their meeting. Moreover it was one of the Armenian fast-days. This we all knew. But our friend showed that the power which the priesthood had over him was not very great; for, somewhat to our surprise, he furnished us with an abundant dinner, and ate with us. There we sat—a Turk, several Protestants, and our Armenian friend, all eating together freely, and all talking together, with equal freedom, on the great truths of revealed religion.

Secondly, it is not customary in Gûrûn for rayahs to *ride* hither and thither in the market-places, and in the presence of the Turks. But this rule was entirely set aside in our case, and what added to the influence of our procedure was the fact, that a part of our company were

not only rayahs but Protestants, that we were waited upon by one of the chief cavasses, and finally, that, ignorantly on my part at starting, I was seated upon a fine and well-known horse belonging to the Moodir!

Such was Jano's influence with the authorities, and such too their friendship towards us, that all the arrangements for the ride were made without the slightest difficulty, and without my knowledge. Whether all this would have taken place had the Moodir himself been at home, it is impossible to say. As the case was, however, we had abundant cause for gratitude to our Heavenly Father, for rendering the Turkish authorities of the town so friendly towards ourselves personally and also towards our sentiments.

Fruits of the Visit to Gûrûn.

Mr. Parsons remained at Gûrûn until the 2d of February. On the Sabbath, February 1, he had many visitors, and in the afternoon, he says, "I preached on evangelical repentance to an audience of nearly two dozen souls. All listened with profound attention, and my soul waxed warm in warning them to flee from the wrath to come and lay hold upon eternal life." Of the results of his journey, and his few days' stay at Gûrûn, he speaks as follows:

As one fruit of my visit, an aged Christian brother, who is a member of the Sivas church, but now laboring in the city of his own habitation, on small wages from the missionaries, was very greatly cheered and animated in his good work.

Another fruit is the development, on the part of the Turks, of a friendly spirit towards the cause of Protestantism, and on the part of the whole Armenian population of the town, a spirit of curiosity and inquiry respecting the "new way," leading many to desire copies of the Scriptures, and many more to search them from day to day.

Another desirable result has been the confirming and strengthening of the faith of those who, for a long time previously, had either hidden their light

under a bushel, or let it shine very moderately before the eyes of their fellow men. Some eight or ten persons of this stamp were now so bold in the avowal of their sentiments, that they were recognized and stigmatized openly as Protestants, and recently the house of one of them has been pelted with stones by the Armenians.

Another fruit was a thorough conviction on my part that more laborers should at once be stationed here to preach the gospel, and that Baron Ovaghim should remain, open a school for the children of the Protestants, and spend his time and strength in earnest endeavors to save the souls of his fellow-countrymen. This he readily consented to do, so that we have now two humble Christians at work in the town, a band of Protestants cooperating with them, and a school commenced.

The Town and its Wants.

Mr. Parsons found a strong desire among those who were somewhat enlightened at Gürûn to be instructed "more perfectly." He writes: "The earnestness with which this little company of enlightened men pleaded that missionaries might be sent to their town, both to guide them into the way of life, and to preach to the thousands that surround them, constrained me to promise to do all in my power towards influencing our mission, and the Committee at Boston, to send them one or two as soon as possible." Of the town, its population and its situation, he says:

Gürûn is situated 39° north latitude, 37° east longitude from Greenwich. It is nearly directly south from Sivas, and directly north from Marash, twenty-four hours from the former, and about twenty-seven from the latter place; and about thirty east-north-east from Cesarea. It contains six hundred Turkish houses, with a population of about 3,500; and twelve hundred Armenian houses, with a population of about 7,000; making a total of 10,500. It is rare that we find a town of its size with so great a proportion of the people Armenians. There are about fifty houses of Cath-

olic Armenians; but no Greeks and no Jews. The Armenians have one large, substantial stone church, and the Catholics have also a church. There are but four or five mosques, and those small and of mean appearance. The town is compactly built, especially that portion of it which the Turks occupy. It consists of two parts, one portion being built upon the sides of a range of very high hills, and facing nearly south. This portion of the city is fully occupied during the winter. The other portion consists of gardens and summer residences, and is built upon the sides of another range of hills, facing towards the north-west. This portion stretches a long distance on the terraced and fruitful mountain side, and is most abundantly supplied with water, rivulets running down from the mountains in all directions, and furnishing every house and its adjoining garden, with "enough and to spare." Between the two, there is an extremely fertile and well cultivated valley, varying in width from a quarter of a mile to perhaps a mile and a quarter, the beauty of which, owing to the great number and variety of trees, and the shape of the fluted mountain sides, must, in summer, render the place far more attractive than many a larger town scantily supplied with water and forest and fruit trees. It serves also to supply the people with an abundance of vegetables. A large stream called the "Indsche Su" winds through this valley, and adds much to the picturesque beauty of the town. The houses are built mostly of stone. Many, however, located in the gardens, are constructed of wood and dried mud brick, and well plastered. An active trade is carried on with Sivas, Marash, Aintab, Aleppo and Constantinople.

The town of Albistan lies midway between Gürûn and Marash. An important work, partaking very much of the spirit of that at Marash, is now in progress at that place, and over fifty houses have declared themselves Protestant.

Should missionaries be located at Gürûn

rûn as a centre, there is reason to believe that the light of Christianity would soon be spread to the villages in its immediate neighborhood; and that free communication thus opened between Aintab and the various stations lying northward, on the routes to Samsoon and Trebizond as well as Constantinople, would rapidly accelerate the progress of Christ's cause in this portion of Asia Minor. The wide field now so auspiciously opened there, presents very strong inducements to young men in America to enter it and labor for the salvation of souls.

Prospects still brightening.

At the close of his letter, written, as will be noticed, about five weeks after his return from Gûrân, Mr. Parsons says:

I am happy to be able to state that the fruits of my visit are now becoming more and more apparent. Two letters have just been received, informing us that nearly all classes are either publicly or privately studying the word of God, and thinking and conversing upon the claims of Christianity, as taught by the Protestants. A spirit of persecution has also manifested itself. One of our friends has already been turned out of his shop and is suffering much pecuniary loss, and the house of another has been stoned. The opprobrious epithet 'Prote' is abundantly applied to all who are suspected of being favorable to evangelical religion. Our two humble helpers write in a very hopeful strain. Their hands, heads and hearts are full of work. No day has yet passed since I left them, during which they have had less than eight persons to call upon and converse with them; and frequently they have had opportunity to preach to a much larger number.

ARABKIR.

LETTER FROM MR. RICHARDSON, JANUARY 30, 1857.

OBSTACLES to the prosperity of the missionary work in Turkey, growing out of the ignorance, and consequent degradation, su-

perstition, bigotry and passionate opposition of females, the wives and mothers of those who might otherwise be more disposed and feel more at liberty to listen to the truth, has been often alluded to by the missionaries in their letters. In this communication, written specially to represent their want of a female teacher at Arabkir, Mr. Richardson forcibly presents this difficulty. He first speaks of

Progress which the Truth has made.

Bibles and religious books have been extensively circulated, congregations have been gathered, churches formed, and a devoted and efficient native agency employed. The reasons for encouragement were never more bright and numerous than at the present hour. Our native brethren in this city, and in the neighboring cities and villages, seem animated, as we fondly trust, with something of the zeal of the primitive Christians, in visiting from house to house, in preaching and praise and prayer, and in efforts to improve in knowledge and fitness for the work of evangelists. In many places, especially here, in Arabkir, there is a breaking down of prejudice and opposition, a growth of confidence, an increase of attention and readiness to hear, and even a melting tenderness, such as has not been witnessed before. Our increasingly solemn Sabbath assemblies, and groups of inquiring listeners almost every night in the week, in several different families in various parts of the city, give us hope that the blessed Spirit is silently operating in many hearts.

From this brighter aspect of the case he turns to a darker view.

Degraded condition of Females.

But with all these reasons for hope and thankfulness, there is a fact—a discouraging and painful fact—which demands our most serious and prayerful attention, as involving in itself the real and permanent success of the cause of Christ in this region. The work here, as yet, has been confined in great measure to the men, while the women remain the slaves of a dark and ignorant super-

stition, and a corrupt priesthood. This is illustrated in our usual congregations, less than one-tenth of which are females ; and the just proportion of females among those who are actually enlightened and friendly to the truth is still smaller. Now no one needs to be told, how slight an actual hold we have upon this people, while the wives and mothers, the real educators, are against us.

The cause of this indifference and hostility on the part of the female sex will be apparent from the following considerations. First, while boys generally learn to read in the Armenian schools, there are no schools for girls ; and as a consequence none of them are taught to read. It may be doubted whether there is a single woman—a native of Arabkir—now in this city, who can read a verse in the New Testament, aside from our few Protestant women. Secondly, girls are universally married at the tender age of from eleven to fourteen. The child is taken to the house of her father-in-law, where her mouth is closed ; and not being permitted to speak to a single male member of the family for several years, except perhaps to her husband in private, she grows up the dumb, menial slave of the family. Instances are not uncommon, where a woman has lived in the house of her father-in-law for thirty years, and during the whole time has never uttered a single word either to him or one of her husband's brothers. Thirdly, the men and women of a family take their meals, and sit, and receive their company, in separate apartments, so that the latter are deprived of all benefit which might result from hearing the conversation of the former. It is even considered a shame for a man and his wife to sit down together to read the word of God, if other members of the family are about. Fourthly, most of the men are absent from home much of their time from boyhood, at the commercial cities of Erzroom, Aleppo and Constantinople, engaged in arts and trade, thus enjoying opportunities of becoming en-

lightened and informed, while the wife never goes farther from home than to the bath and the church.

Other like reasons might be adduced, illustrating the dark and pitiable condition of woman in this region ; and when we review this picture, and reflect upon woman's intellectual, moral, and social condition, we cease to wonder that she is bound also in strong fetters of spiritual bondage. Yet such are the wives, and such the daughters, of not only the unevangelized Armenians, but also of many of our most intelligent Protestants, and even of pious and exemplary church members.

This "sombre sketch," Mr. Richardson says, may be relieved by a few rays of light. "The missionary ladies seem to be gaining upon the confidence of the women, and in the visits of the missionaries and helpers, from house to house, the women have been persuaded, in many instances of late, to take a seat in the same room with the men, when the Scriptures have been read and the word preached." The number of females in the common schools is also steadily increasing, and "already in this city something more than a score of girls have learned to read." For nearly a year the missionaries have had a school for little girls, "taught and managed, with much success, by a native female teacher, who is herself only about thirteen years of age."

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K H A R P O O T .

LETTER FROM MR. DUNMORE, MARCH 4,  
1857.

IN this letter Mr. Dunmore gives some account of a short tour he had recently made, in company with priest Kevork, to the north-western portion of the plain. At Zarook, the people gave them a cordial welcome and the best accommodations their village afforded ; "which, as in all these villages, was one side of a large stable, where all sorts of animals are housed and fed." They soon had a crowd about them, and the Bible was opened and read to a listening company of men, women and children. At the hour for evening prayers they went with the crowd to the church ; and "after returning, the evening was spent in reading and expounding the Word to about twenty souls, some of whom manifested a

sincere desire to know the truth as it is in Jesus."

*Preaching and Discussion at Zarook.*

One of their leading men requested me to preach in their church the next morning. He was assured that we would be on hand; ready to preach if the people wished, and would preserve order. But as a brother of Kevoork Vartabed had come to the village that evening to collect money of the poor people, I apprehended disturbance if we should attempt to preach in their church. In the morning, however, as good as his word, at the close of their ceremonies, our friend called on me to preach, and others joined in the request. At first the priest objected, but he was overruled by the people, and the vartabed's brother assented. After reading from John iii., I selected the 16th verse, and preached to them Christ and him crucified. The people listened attentively; but after a little, the vartabed's brother, seeing their craft in danger, began to interrupt me by questions about the intercession of saints, &c. As I would not stop to enter into controversy with him, he arose and ordered the people to leave the church. Some left, through fear, while others remained, listening to the end. Soon after we had returned to our lodgings, the vartabed's brother came in, with two priests and some half a dozen of his men. Immediately after seating themselves they opened a discussion with priest Kevoork. Trusting for success to their superior numbers, and consequent ability to make a noise, several began together, one asking questions about the intercession of saints, another about their fasts, and another about forms in worship, &c. &c., and soon all was confusion. Seeing their design, I called them to order, put the Bible and the laboring-oar into their hands, calling upon them to use both, and prove their favorite doctrines. This they found too much for them to do, and their zeal soon cooled. The priests had to admit, in the presence

of their flock, that as to fasts, that was a matter for every man's own conscience to determine; and that as the gospel is from Christ, it is the only rule of faith, and no man can add to or take from it without putting his own soul in peril, and incurring the wrath of God. The vartabed's brother, finding himself foiled and defeated, gave vent to his rage in the most abusive and vulgar language toward me, and told our host to order us away, and the people to drive us from the village; but, as I paid no attention to him, he left suddenly in a rage.

That afternoon they went to Korpeh, an Armenian village of 140 houses, an hour's ride from Zarook. Here also they were provided with the best accommodations of the town, at the house of a priest, who was said to be 110 years old. During the evening they had an audience of more than 50; a few of whom seemed to be inquirers after the true way. "A few in that place seem partially enlightened, while the mass are 'of the baser sort,' horribly profane and miserably wicked." The next day they left for Apaood, three hours westward.

*Opening at Apaood.*

Riding into the place a little before sunset, we were greeted in the streets by friends, one of whom conducted us directly to his house and made all possible provision for our comfort. We had between twenty and thirty persons at our room that evening; and I have not seen so quiet, peaceable and attentive a company in any other village. Kevoork acquitted himself like a man, utterly demolishing the whole fabric of Armenian idolatry, and setting up, in its place, Christ the atoning sacrifice. At a late hour the company was dismissed by reading a chapter from the gospel, and prayer, and with one accord they declared that what we preached was truth, and no man could gainsay it. The next morning we went to their church, and at the close of service, their priest invited us to preach, saying at the same time to the people, "These men preach nothing but the gospel. If you wish to hear them, remain and listen; if not, you can go."

The greater part of the audience, following the example of their leader, left the church, while a part remained to listen to the gospel, read and preached in a language that they could understand. There are a few enlightened men in Apaood, and there should be a helper in the place at once. There must be nearly 1,000 souls in the village, and as it is on the Stamboul road, four hours from Khar-poot, it is a place of some importance.

#### *Ride in a Storm—Want of Protection.*

As Saturday had arrived, and we must be in the city on the Sabbath, we put out in a severe snow-storm, facing the wind, for a ride of four hours, equivalent to fifteen miles. With the snow previously on the ground and what had fallen during the night, we had something more than a foot in depth to wade through. The road was entirely hid, except at intervals where the wind had swept the snow into drifts, which in some places were so deep that our horses found it difficult to pass. It was a severe ride, and poor Kevoork came near losing the use of one of his eyes by a constant pelting from the sleet.

In the remaining portion of his letter, Mr. Dunmore alludes to the want of efficient protection, by the civil authorities, for himself and for the Protestants. The chapel and school-room at Heul Vank Keuy is closed for want of such protection. "The Turks and Armenians," he says, "having struck hands, and combined their forces against the Protestants, neither they nor I can longer obtain redress for insult or blows. Arif Pasha, after all his villany here, having been promoted, started for Erzroom about a month ago. The former Defterdor is now vakil here till Djimal Pasha shall arrive, who is, it is said, if possible, a worse man than his predecessor. Such is Turkey, and such are Turkish functionaries. The Defterdor, I think, would protect us if he could; but his hands are tied by a corrupt Kadi and Mejlis. In due time we shall see what is in store for us. The Lord knoweth them that are his, and his grace is sufficient for all emergencies. Our native brethren all remain firm, but some of the faint-hearted among the congregation stand aloof for the present."

LETTER FROM MR. DUNMORE, JANUARY  
22, 1857.

THIS letter is of earlier date than the preceding, and should have been placed before it in the pages of the Herald. About two months before this was written, Mr. Dunmore was greatly reduced, brought indeed, apparently near to death, by a very severe attack of "nose-bleed," to which he says he has always been subject. When alone in his room, at midnight, with his door locked, he fainted from loss of blood. After coming to himself, it was long before he had strength to open the door and call a servant; and then, he says, "it was not till I was so completely reduced by loss of blood that I could scarcely move a hand, or speak aloud, my extremities having become cold, that the blood was staunched." As soon as he became able to ride he went to Arabkir, and passed a few quiet days with kind friends there. When he wrote, there had been no return of the bleeding.

#### *Persecution at Chimishgezek.*

He returned to his station by way of Chimishgezek, where he spent a few days, including a Sabbath. He writes:

Although the rude people of that city are so completely under the dominion of Kevoork Vartabed, of Heul-Vank, and the present ungodly Moodir, that but few were inclined or dared to come near us, we had an audience on the Sabbath, and daily talks with priests, teachers and others. The former Moodir, who has always been friendly to us, was removed from office some months since, and another appointed in his stead who evidently has no fear of God before his eyes. When he first entered his office, he openly declared that there was but one Protestant in Chimishgezek, and there should not be *two* while he remained Moodir there! And not long after, in league with the Armenians,—who by the way boast that he is their Moodir,—he seized our poor Protestant brother Garabed, thrust him into prison, and put his feet into the stocks, for a pretended debt, which Garabed disclaims. While he was thus cruelly confined, men were sent repeatedly to him by Kevoork Vartabed, who was then at Chimishgezek, to persuade him to return to

the old church, promising him release from the pretended debt, and all that his soul desired beside. Failing in these efforts, his only son, a lad about fourteen years of age, was taken before the var-tabed and persuaded to leave his father and live with a wealthy Armenian. Next his wife was tampered with, in like manner, but she refused to leave her husband. At last, failing to subdue the inflexible "Prote," they released him from prison.

*Remarkable movement among Koordish Priests.*

The readers of the Herald will remember that very interesting statements have been made in former letters from Mr. Dunmore, and Mr. Clark, formerly of Arabkir, respecting Ali Gako and his people. Mr. Dunmore now reports a visit to the village of a relative of this 'Protestant Koord,' where he found a state of things well calculated to awaken interest in the Christian mind.

Leaving Chimishgezok, I took Garabed with me, and came six hours to Yusef Agha's village. Yusef Agha is a relative and partner of Ali Gako, the so-called "Protestant Koordish chief," and one of the most friendly, intelligent and powerful of the numerous chiefs in those mountains. He is about forty-five years of age, tall, slender, and not particularly prepossessing in his personal appearance, but has in his soul a good share of the milk of human kindness, and commands the respect and esteem of all who know him. He was not at home when we arrived, but came immediately when sent for, from a village an hour distant, and welcomed us with a genuine Koordish *khosh geldin*—*safa geldin*—and treated us with coffee, and bread and honey. A most rousing fire was lighted in an immense fire-place, on one side of a long room designed for guests; and at evening a kid was killed and roasted on a huge spit before the fire, turned with a crank at one end, by a man sitting close in the corner; and we had a feast that evening, such as I have seldom seen in Turkdome. At the

request of the chief and his men, who filled the room, the gospel was read and prayer offered, and the long evening spent in free religious converse, no one opposing. Several Koordish sayists (priests) were present, from Aghouchan,\* a village of thirty houses one hour distant, all sayists who wished to be enrolled as Protestants. I assured them that they needed to know more of the gospel before they could be true Protestants. I left Garabed there to instruct and prove them. Aghouchan is the residence also of their bishop, whom they reverence almost as a god, and fancy that he is invested with mysterious and supernatural powers. A year ago, a messenger was sent to Kharpoot from this village, expressly for a Bible and a man to read and explain it to them.

A Turkish Bible and Testament were sent, but no suitable man has been found for them as yet. Being left thus alone to read and understand the Word as best they could, there are now five or six houses so much enlightened that they boldly and firmly renounce all their former superstitions and declare themselves Protestants, and ready to die for the gospel of the Son of God. Their bishop is also friendly, and declares that until now they have all been in darkness, that at last they have found the true way, and that he shall no longer follow their *Bouyouruk*, and deceive the people for gain, but will henceforth take the gospel for his guide and preach it to his people. How much reliance can be placed on these declarations, time alone can determine. But this one thing is certain—light has entered the minds, if the truth has not entered the hearts of those benighted Koords, and there is now persecution among them for the truth's sake. One of their number has been obliged to leave and take up his abode in another village. Like the Armenians, they are slow to give up their old superstitious

\* Aghouchan is a contraction for Aghou—poison, and ichen—one who drinks—i. e. the poison-drinker. So called because the bishop can drink poison with impunity.

and idolatrous practices for the simple and pure gospel of Christ; but they are certainly in advance of the Armenians of that region, in their desire for truth and a knowledge of the true way; and it is not a little remarkable, and ominous too, that one-sixth of that village of priests, the residence of their ecclesiastical head, should be among the first to embrace the truth openly and firmly.

*Facts respecting the Koords.*

And here allow me to give a few facts which I have culled from the many sayings respecting this peculiar people. I am satisfied, first, that they are descendants from a Christian stock, made nominal Moslems by the sword. For, although they are called Moslems, and in the presence of Turks declare themselves such, they have no sympathy with them, but on the contrary feel a deep hostility towards them. They do not receive the Koran, nor Mohammed as a prophet from God; but they do receive the gospel, and Christ (usually under the name of Ali\*) as the Son of God. They do not observe any of the Moslem fasts or feasts, nor do they use Moslem prayers, nor practice their ablutions. Indeed they have nothing in common with the Turks, except when with Turks whom they fear. But they have a large book, called the *Bouyouruk*, which, as nearly as I can learn, is an eclecticism from the Old Testament scriptures, interspersed with their own traditions. They have also a book called *Yusef Bitab*, book of Joseph, which, I am assured, contains portions of the New Testament. Beside their books, they have at least one of the Christian ordinances, viz., the Lord's supper, which they celebrate at stated periods, with more propriety, and by far more nearly in accordance with its original design, than the Armenians. Their sayists correspond to elders in evangelical churches, and they have a *Raiber*, or Bishop, invested with more than apostolic power.

\* Ali, they affirm, is only another name for Christ, and to delude the Turks!

And I am satisfied, secondly, that the Koords and Kuzzel-bash belong to one and the same stock; for the difference between them is simply in their language. Their religion is precisely the same. And it is not at all strange that the Kuzzel-bash found on the plain of Kharpoot, and in the region of Arabkir and Sivas, should use the Turkish, and not the Koordish language. They are descendants from Koords, who, having long since left the nomad for village and agricultural life, and thus come into constant contact with Turks, and having but little intercourse with mountain Koords, have at length, for the most part, lost their mother tongue. And yet their language is by no means pure Turkish, and they are easily distinguished from Turks by their peculiarity of speech, having something of the Koordish brogue. The Turks call the Koords Kuzzel-bash, as well as those living in these villages. They know and make no distinction, and I am persuaded there is no difference. The enmity between Koords and Kuzzel-bash is no greater than that between different Koordish tribes. But we know comparatively little of this interesting people as yet, and I am endeavoring to collect facts respecting them, and hope at no very distant day to gain a more complete and satisfactory knowledge of them.

On the last sheet of his letter, Mr. Dunmore mentions various incidents of a tour he had recently made "over the eastern quarter of the plain," accompanied by Krekore, the mission teacher at Mezerch. They saw much to interest and encourage, and he writes: "The one impression left on the mind by this short tour is, that the field is all ready for the sickle. We only lack the reapers—faithful men, who will toil day and night to gather the rich harvest. Instead of the thirteen men now employed by this station, we need thirty at once, to meet the wants of the field. Instead of one lone missionary, there should be three missionaries with families, one of them a physician, and an unmarried female helper, at this station immediately. May the Lord of the harvest speedily send laborers into this his harvest."



## Southern Armenian Mission.—Turkey.

## AINTAB.

LETTER FROM DR. PRATT, FEBRUARY 23,  
1857.*Difficulties and Dangers.*

IN this letter, Dr. Pratt mentions first, specially for the information of the Prudential Committee, some of the darker features of the existing state of things in the church and the Protestant community at Aintab. He speaks of the great burden of labor and care which has been devolved on him by the absence of Mr. Schneider; of perplexing difficulties in the church, and questions connected with the civil relations of the Protestant community; of a claim which had been brought forward to the land on which their church was built, finally compromised for a small sum, for which a quitclaim on the property was given; and of other suits in which the community had been interested and which had demanded more or less attention from him. On the whole, in regard to the outward condition of the people, he says: "The past year may be said to have been one of unbroken prosperity in all their temporal concerns; and recently, their credit has been increased by the deposal of a bribetaking governor, directly in consequence of their representations at Constantinople."

But the influence of this prosperity has not been altogether happy. He adds: "You will readily believe that all these things have had no little influence, and that too of a kind not the most desirable. Worldly prosperity and honor; the success of almost all their plans, both private and public; continual additions to their numbers, and the universal respect they command, are working, I fear, that love of the world, and pride, and self-consequence, to which the human heart every where is so prone, and which, especially the latter, forms a prominent element in the Armenian character." He mentions instances in which the people have not been ready to do all that it would seem they ought to do for the support of their own institutions, and other cases in which they have formed, and strenuously urged the adoption of plans of their own, not regarded as the wisest, for the support of their pastor and deacons, and for the boarding of young men connected with the theological class at Aintab.

In all this, perhaps, "there hath no temptation taken" the missionary laborers, or the church at Aintab, "but such as is com-

mon to man." In forming new communities and in building up Christian churches among such a people, these and like difficulties are to be expected. It is well said: "The experiment is a great one, and as yet, in a measure, a trying one. We are embarked on a large ship. We have a fine breeze, and are making good headway, but for all that, there are breakers here and there, and be the helmsman as skillful as he may, if the crew do not work with him, the vessel may go ashore. And so too it may, if the pilot mistake and fail to steer aright; but we hope for better things."

*The Brighter Side.*

Notwithstanding these adverse circumstances—and it will not be surprising if more serious difficulties should yet arise—Dr. Pratt presents another and a brighter side of the picture.

We think the experiment of a pastor has so far succeeded. The people have been able to raise his salary, and have paid it with tolerable promptness, at least many an American pastor would be glad to get his as regularly in monthly installments. Between him and the people there has been as much harmony and mutual confidence as could reasonably be hoped for, and though he sometimes comes in contact with unreasonable men, perhaps it is not much oftener than such things occur in the United States. On the whole, we have much cause for gratitude in looking at this, and especially for the relief we have ourselves experienced from his aid.

While I thus rejoice in this aspect of their affairs, I must say also, that they are not entirely without claim to praise in respect to charitable contributions. Though their taxes have been unusually heavy, they have given a considerable sum for benevolent objects. Their contributions have been, for the heathen, 540 piasters; for purchase of schoolhouse, 2,500; for purchase of an addition to the court of the church, 1,800; for the aid of the poor, 1,200; and towards expenses of the school, 1,500. All this has been collected by subscription, besides the pastor's salary. It will be noticed that most of this is for

the benefit of the nation, and not for objects of pure benevolence. Still it is a free-will offering, and they will learn by it the art of giving, and in this we rejoice.

I have the pleasure of saying also, that the children contributed \$4 90 towards the 'Morning Star'; and I am quite sure no sum has been given more purely as the fruit of their own endeavors, by any children who have contributed. It was all earned by boys and girls, in teaching women to read, they receiving three cents a month for teaching one.

#### *Congregations—The Women—Sale of Books.*

We are not without signs of good among us. Our audiences have considerably increased, so that we count 670 as the average for six months. Last Sabbath there were about 500 men and 261 women present. Within a month or two, quite a number of substantial men have been added to the congregation.

Mrs. Schneider's death left a great vacancy in respect to labors among the women; yet we rejoice that some of our native sisters, in three or four companies of two each, have of their own accord begun to hold meetings in various quarters. This we hail as a good sign of growing intelligence and grace. We have recently counted the number of women who can read, and find two hundred and seventy-one who have begun the New Testament. Of these, eighty are still connected with the old church. Most of this is the fruit of the labors of those children I have mentioned. I am very sure there is no labor expended which is more profitable, and no money which is employed to better purpose.

About the beginning of the year, we entered upon the new plan of having a bookstore in the bazaar, and find it very useful; the sales having considerably increased, while the amount of trouble to us is diminished. We received the new edition of the New Testament in

Turkish with great joy, and within three weeks, one hundred copies had been sold in Aintab.

All these things are producing their effect, breaking down the prejudices of the Armenians, and sifting out from among them the better instructed and more spiritually inclined. A portion of these however still remain, and they are now engaged in an attempt (probably vain) to purify their church. Taking advantage of the removal of the pictures from the church, on account of some repairs, they insist that they shall not be returned. The other party say they shall be, and with the aid of the priests, who will not be very ready to open such a door for reforms, they will probably succeed. However that may be, the contest will turn out for the furtherance of the gospel.

As another good indication, the abandonment, for the present at least, of a design on the part of a number of persons at Aintab to form an Episcopal church, is mentioned. They were looking for encouragement in this design from Mr. Jones, Secretary of the Turkish Missions Aid Society, on his visit at Aintab. He, however, dissuaded them from any movement of the kind, and with warm-hearted interest, aided the missionaries in every way in his power.

#### *A Young Mussulman—Persecution.*

The case of a Mussulman, which has quite recently come up here, deserves to be put on record. He is a young man, who was made a Mussulman by means of threats and violence at the age of twelve or fourteen, and then sent to the army. He has served out his time, and returns here to find his father dead, and most of his relatives Protestant, (his father having been one at the time of his death.) He immediately said, 'I am a Christian,' and began to come to our church. After about a month, (a fortnight since,) he was accosted in the street and asked if he was a Mussulman. On his answering, 'No,' they beat him and threatened him with death. He then concealed himself for a few days,

and on his appearing again in the street, he was seized by the same man, and delivered to the governor, on a charge of gambling. No charge could be more unfounded, but it marks their own distrust of their cause that they gave this name to his crime. We then felt it necessary to wait on the governor and state that this man was born a Christian, &c., as the facts are; that we knew he had been imprisoned on this pretext, the real cause being different; and that in case any harm happened to him, the matter would undoubtedly be investigated by the higher powers. He assured us that no harm should come to him, that he had an undeniable right to do as he pleased. The governor wishes to keep the peace, and is afraid of the bigotry of his council, so that he has not brought up the matter, and intends, as he is about to go to Aleppo, to take the case there, where I think it will be easily settled. The young man has no great amount of knowledge or spiritual conviction, but declares to all that he is a Christian even to death. The fearlessness of our brethren, and their readiness to identify themselves with him, are very good signs.

#### *Kessab.*

At the close of his letter Dr. Pratt refers to "many pleasant things" which he would be glad to mention respecting Birijik, Orool, and Killis, and then speaks of a recent visit to Kessab and its neighborhood, with Mr. Jones. "We spent," he says, "a few days in that region, and I can hardly tell you how glad my heart was made by what we saw and heard. Bitias, so saddening to us last summer, shows signs of the still voice of the Spirit. One young man whom we talked with, was most manifestly taught of God. Kessab now seems to me to be the place of the *deepest* working of the truth and Spirit of any in our field. Surely God's work on that mountain is great."

#### MARASH.

LETTER FROM MR. BEEBEE, MARCH 19,  
1857.

#### *Cheering Progress.*

THE place of worship at Marash, Mr.

Beebee says, has been so enlarged "that it will now seat at least 400 persons comfortably; if crowded, 450 or 475." He adds: "Had we not thus enlarged, we could not possibly have accommodated our present large and constantly increasing audience." In July, 1856, Mr. Perkins wrote from this station: "We have estimated, (by counting as well as we could,) the largest congregations in our usual place of worship, at about two hundred and twenty." Such has been the increase, that on the second Sabbath of March the congregation numbered, at the noon service, three hundred and ninety-nine, and in the afternoon, three hundred and eighty-two. From these numbers, it is said, "something should doubtless be deducted for children too young to understand—still, we think we are safe in estimating our present average congregation at three hundred and fifty." To these pleasing statements as to the number of hearers, others of an equally pleasing character are added.

The attention of the people to the preached Word, (as has been remarked in former letters,) is exceedingly marked; so marked, indeed, as to make one feel that it is a great privilege to be permitted to preach to such a people, and as to impress with the conviction that the Spirit is present, giving saving efficacy to the truth. His presence is our great want at this time. The growth of the Protestant community is sufficiently rapid and encouraging. Indeed, unless its spiritual keeps pace with its numerical growth, the latter may ere long prove absolutely disastrous; for mere numbers are not always strength. This is now our fear, rather than that Protestantism can be prevented from making progress here by persecution, and the schemes of wily, wicked men. And we are not left altogether without evidence that the Spirit is in our midst, and in some degree at least, convincing of sin, righteousness, and judgment. The attention to the truth, just spoken of, is one evidence of this; and the fact that since the organization of the church, no communion has passed at which there have not been additions to the church, of such as we hope will be saved, is another and stronger evidence. Early in this month, we were

visited by Dr. Pratt of Aintab, and Mr. Morgan of Antioch, and during their stay, about twenty-five individuals were examined with a view to making a public profession of their faith in Christ. Probably at least as many as ten will be added to our little church at the next communion season.

#### *Sale of Books—Persecution.*

The sale of books has greatly increased within the last few months. One reason for this is, doubtless, the fact that the people have more leisure for reading in the winter than at other seasons, and there are also more readers here now than there were a year since. But another and greater reason for this increase is found in the fact, that the New Testament, so long desired and expected, has at length reached us. A bundle of fifty came on Saturday forenoon, and by the next Monday morning they were all sold except a few copies which were reserved and sent to Albustan. Fifteen additional copies have been received, but were immediately sold, and the demand is not yet met. Doubtless one hundred copies more could be sold at once, if we had them. We rejoice in the hope that they are near at hand.

Cases of persecution, more or less severe, continue to occur from time to time. Our Pasha, who has the power to redress wrong, and to cause that what is just and equal shall be done between man and man, like most Turkish officials, is supremely selfish. He is very apt, therefore, to listen only to those who will pay most for his favors. The poor Protestants, who are not in the habit of giving bribes, and ask for justice because it is just, stand a poor chance for redress against their more wealthy neighbors, the Armenians, who are not particularly scrupulous as to the means employed to effect their ends.

We learn that at Albustan also there has been some persecution of the Protestants. The Governor of the place would not listen to the complaints of the brethren,

so they made complaint to our Pasha, under whose supervision Albustan is. He promised well, but we have little confidence in his promises. We have reliable information that the present Pasha is deposed, and that another man is soon to fill his place.

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#### Syria Mission.

##### OBITUARY NOTICE OF REV. ELI SMITH, D. D.

THE following notice of their much respected associate, was prepared by Messrs. Thomson and Calhoun, of the Syria mission. Many of the facts stated have already been given to the public, in the Herald and the Journal of Missions; but the Christian community will be glad to possess this fuller memorial of one so prominent in the missionary work, prepared by those who have been long connected with him. A few paragraphs of the manuscript, however, relating to the state of his health during the last summer, the efforts which were made for his recovery, and the disease of which he died, (cancer in the stomach,) are omitted.

Of the early life of Mr. Smith, our knowledge is very limited. His mother, we believe, died when he was a child, but his father lived to a good old age, which he adorned by a consistent and devout piety. The son, Eli, was born on the 15th of September, 1801. He pursued his collegiate course at Yale, and graduated in 1821, at the age of twenty. He subsequently spent a brief period, as a teacher, in Georgia, and afterward prosecuted his theological studies at Andover, Mass. In 1826, some months previous to the regular period of graduation, he was appointed, by the Prudential Committee of the American Board, as Associate Editor with the Rev. Daniel Temple, at Malta, which was then the centre of all the printing operations of the various missionary societies for the Mediterranean. He left Boston on the 23d of May, 1826, arrived at Malta on the 13th of July, and after remaining on the island several months, left for Syria, in order to study the Arabic language.

When the mission was compelled to leave Syria, on the general outbreak of war after the battle of Navarino, Mr. Smith returned with his associates, Messrs. Bird and Goodell, to Malta. In the early part of 1829, he made a tour through Greece, in company with Dr. Anderson; and in the latter part of the same year, he went to Constantinople with Mr. Dwight, who had recently arrived from the United States, and thence passed with him through Armenia and Georgia, to Persia; thus opening the way for the establishment of the mission among the Nestorians, at Oroomiah. Returning to the United States, he published in 1833, jointly with his associate, the results of their important tour, in two interesting and instructive volumes. About the same time, he published a small volume of Missionary Sermons and Addresses, which are an abiding index of his views and feelings on the work to which he had devoted his life. In September of the same year, he again left the United States, and arrived at Beirut November 8, accompanied by Mrs. Smith, formerly Miss Sarah L. Huntington, whose brief but bright missionary career, of only three years, was terminated by her lamented death at Smyrna, September 30, 1836.

In the year 1837, Mr. Smith made an extended tour with Dr. Robinson, in Egypt and the Holy Land; and by his experience as an oriental traveler, his tact in eliciting information, and his intimate knowledge of the Arabic, he contributed largely to the accuracy, variety, and value of the discoveries in Biblical Geography, recorded in Dr. Robinson's celebrated "Researches."

In 1838, Mr. Smith again visited the United States. In passing through Europe on his way thither, he prosecuted extensive inquiries in regard to Arabic typography, and other details necessary to render the printing establishment as complete as possible. This was an enterprise of great difficulty, and upon it, at different times, he expended

many a month of intense labor. During this visit to his native country, he was abundant in labors, traveling extensively, and preaching on the subject of missions to great acceptance. In 1841, he returned to his labors at Beirut, accompanied by his second wife, a daughter of Judge Chapin of Rochester, New York. In but little more than a year after their arrival she was removed by death, and thus his family was again broken up. His own health afterward became greatly impaired, and in the year 1845 he made his last visit to the United States, where for a time, his life was considered in imminent danger. He was raised up, however, by a gracious Providence, and in January, 1847, returned to Syria, having married Miss H. S. Butler, of Northampton, Mass.

He now applied himself in earnest to the great business of preparing a new translation of the Bible into Arabic, an undertaking to which he had long looked forward with a lively interest, and to which he had made all his other plans subservient. This work he prosecuted with untiring diligence till within about a year of his death, when ill health compelled him, once more and finally, to cease from all active employment.

We have thus glanced at the external history of our deceased brother; but in order to render the outline in any degree satisfactory, it is important to dwell more particularly upon two points. That the general features of his missionary career may be understood, it should be remembered that he came to the East in the infancy of our operations, and that his original destination was *to the Press*. Hence, during the earlier years of his residence here, he performed a large amount of preparatory work; and having in view the more strictly literary department of our operations, he was naturally and necessarily led to pursue the study of Arabic and kindred languages to an extent hardly necessary, however desirable, for becoming simply a good speaker, or a good preacher.

*His Work as an Editor.*

It was the unanimous opinion of Dr. Smith's associates, (and this is one of the points to which we proposed to refer,) that he possessed uncommon qualifications for the office of an editor. Among these qualifications was his ripe scholarship. His learning was extensive and accurate. We have no means of ascertaining his literary standing as compared with that of his fellows in college; but we know that he was continually adding to his already ample stores of knowledge by a wide range of judicious and careful reading. In the department of languages, he held a very respectable rank. To a good knowledge of the ancient classics, he added an acquaintance, more or less perfect, with the French, Italian, German and Turkish. With the Hebrew he was very familiar, and the Arabic, by far the most difficult of all, was to him a second vernacular.

But he was fitted for this difficult office not alone by his extensive and varied learning. He had, by long practice and close attention to the business in all its branches, acquired a facility and skill in managing the minutest details, which are rarely to be met with. He not only wrote, himself, for the Arabic press, but he devoted much time and labor to correcting and properly editing works written or translated by others. For many years he carefully read the proof-sheets of nearly everything which went forth from our mission press. He spent much time also in superintending the cutting, casting and perfecting of various fonts of new type, made from models which he had himself drawn with the utmost accuracy. The amount of thought and labor bestowed upon the mere mechanical apparatus and fixtures of the Arabic press was indeed very great, or it could never have been brought into that admirable working condition in which Dr. Smith left it. In his own estimation, this was one of the most arduous and important achievements of his busy life.

The grand enterprise, however, to which all others were regarded by him as auxiliary, was the preparation of a new and more faithful translation into Arabic of the Word of God. Even the cutting of type after more elegant models, was associated in his mind with the publication of this great work in a style adapted to meet the peculiar taste of the Arabs. He prosecuted, with untiring zeal, every collateral study which he thought might aid in bringing the work to the highest possible perfection, deeming no time too long, no labor too great, for the magnitude of the object to be attained. He surrounded himself with all the necessary critical helps, and secured the services of the best native scholars and translators.

Thus furnished for the work, he consecrated his entire energies to it, with a love and devotion seldom witnessed. That his health should so soon fail, and his life be cut short before he had carried any considerable part of it through the press, and even before he had added the final corrections to more of the manuscript, are among the mysteries of the Divine Providence, too frequent indeed to excite surprise, but far too deep to be fathomed by the wisdom of man.

*His Missionary Character.*

The other point on which we propose to dwell a moment is, Dr. Smith's character as a missionary. Though possessing the qualifications already referred to for the literary department, he was still, emphatically, a missionary of the cross. He entered with his whole heart into all plans which looked to the spreading of truth, and was himself eminently a deviser of such plans. He was a warm and steady advocate of Christian schools, regarding them as a very important auxiliary in the missionary work, and he had an equally high appreciation of the value of higher seminaries, male and female.

But more important than all other instrumentalities, in his view, was the

regular preaching of the gospel in the native language. Thoroughly to qualify himself for this work, he held to be the first duty of every missionary. On this point he was peculiarly earnest and urgent; and what he regarded as a good rule for others, he conformed to most conscientiously himself. By diligent effort, he early became a fluent speaker in the vernacular tongue, and ever after it was his delight to preach the gospel in the family, by the way-side, and in the public assembly. Nor would he consent to cease from the public preaching of the Word, even when his other labors pressed most heavily upon him, till his failing health admonished him of his danger; and even then, it required the opinion of his associates, as expressed by formal vote, that he ought to husband all his strength for the translation of the Scriptures, to induce him to give up this dearly prized privilege. And what he so much loved to do, he did ably and to general acceptance. Almost as a matter of course, his preaching was expository and didactic. In clear, lucid, logical exposition of divine truth, he had few equals. His language, though select and grammatical, was always simple, and within the comprehension of the humblest of his hearers. In regard to matter, his discourses were eminently biblical, sound, and evangelical. In form and costume, his theology was that of Edwards and Dwight and Woods, the theology of the puritan fathers of New England. Upon this system of divine truth his own hopes of eternal life rested, and it was this which he earnestly labored, for thirty years, to infuse into the Arabic literature, and transplant into the hard and stony soil of Syria's moral desert.

#### *His Sickness and Death.*

It is not our purpose to dwell long upon the circumstances attending the last days of our departed brother. His missionary life, as already stated, had extended over a period of thirty years, and the faithfulness and single minded-

ness with which he discharged its duties, are the best testimony to his preparedness for the heavenly rest.

It is evident that for several months previous to his death, the Lord had been graciously preparing him for the issue. While at Trebizond last summer, in pursuit of health, he seems to have had delightful communings at the mercy-seat, and the testimony of Mrs. Smith and Dr. Dwight is explicit to his joyous views of heaven, and his anticipations of finding at last a mansion there. After his return to Beirut, he more than once remarked, and that too while cherishing strong hopes of recovery, that his mind was at ease in respect to his acceptance with God. His views of Christ as the atoning sacrifice, and of the way of salvation through faith in him, were very clear. On the evening of the first of January he remarked to Mr. Wilson—who was with him from that date until he died, and to whom we are indebted for most of the notices that follow—that he had that afternoon enjoyed a season of precious communion with his Savior, and was enabled to submit himself to his disposal; yet, accompanying this submission, there was a strong desire to recover, that he might finish the translation of the Bible. The next evening, he was informed by Mr. Wilson, that in the opinion of Dr. Van Dyck and others of his missionary brethren, his sickness would be unto death. He received the announcement not without surprise, yet with a calmness which clearly indicated that the thought of death was not new to him. He afterwards said, that he had prayed often and earnestly that he might be spared to complete his work, yet God's plans were always the best plans, and he had abundant reason for gratitude that he had been allowed to labor thirty years as a foreign missionary. He had tried, he said, to serve Christ, and had labored long and hard, but his motives, he now felt, had been too often unworthy and selfish. Sin had mingled itself with all he had done; and his *only*

hope was in the mercy of God through Jesus Christ.

On Saturday, the third of January, in a long interview with one of his brethren, he expressed himself fully and freely in reference to the translation, and various other topics. He again spoke of his unprofitableness and sinfulness, and yet of his confidence in Christ as a complete Savior. At the close of the interview he wished his family to be called in, and to them he addressed words of tenderest love and most faithful counsel. His "dear, dear wife," and "sweet, sweet children," drew floods of tears from his eyes. He then, with broken voice, commended them to a covenant-keeping God, in a brief prayer.

On this occasion he remarked also, that he had expected dark hours and sore conflicts; but God had spared him in this, and given him a peace from the first which surprised him. He felt it a cause for gratitude, that he had suffered so little pain, and that he had been surrounded by such kind and sympathizing friends. Especially was he grateful that Dr. Van Dyck had been able to attend him so constantly.

On the seventh, Mr. Lyons and Mr. Aiken, accompanied by our consular agent at Tripoli, Mr. A. Yanny, a pious native, called upon him. He conversed with them freely, and sent, by Mr. Yanny, messages to different persons, the substance of which was an exhortation to take a decided and immediate stand for the Savior, before men. On this occasion he requested the brethren to sing, and after they had sung a hymn of their own selection, he said, "Now sing one in praise of the Savior—a *joyous* hymn." They sang, "Rock of Ages," and he then requested them to sing, "Vital spark of heavenly flame."

On Friday, the ninth, he gathered his family around him for what he anticipated might be his last satisfactory interview, and opened his heart fully on a variety of topics. He referred, on this occasion, to the debt of gratitude which he

owed to Dr. and Mrs. De Forest, especially for their care of his oldest son when left motherless; and added, with much emotion, "Charles owes them an infinite debt." He referred also, with words of reverence, to Dr. Robinson, and requested Mr. Wilson to write to him and assure him how much he had profited from his intercourse with him, and to congratulate him on the completion of the new edition of the "Researches."

He continued to manifest the same interest he had always felt in the welfare of his native friends, both the converted and the unconverted, and wished them to be assured, that were he to recover he could preach to them no other doctrine than that which they had often heard from his lips. "But," he added, "I would wish to preach it more as a dying man to dying men." "In the afternoon of this day," says Mr. Wilson, "he awoke as from a slumber, and said he had enjoyed a season of sweet communion with his Savior, and had asked him, *once more*, to spare him for the translation, and requested me to second his petition." After this he mentioned the subject no more.

In regard to death, he said he had never dreaded the *pain* of dying, but was filled with awe at the thought of standing in the immediate presence of God. He again expressed his surprise that his mind was so free from all doubts; and the more so as he had met them so often of late years in the German works which he had consulted for the translation.

He often dwelt, almost with rapture, upon meeting so many worthies in heaven. Abraham, Moses, the prophets, apostles and martyrs; and, nearer to our own times, such men as Edwards, and Dwight, and Woods, and Porter. "Yes," he added, "and my own father, and my wives, and my associates, who have gone before me. O, what a meeting will that be!"

The next day, (Saturday,) it was evi-



dent that he was rapidly approaching the close of life. In the evening, though easily forgetting what he had just uttered, his detached sentences indicated still a clear apprehension. He spoke again of the missionary work, made affectionate mention of his old friends, Dr. Anderson and Dr. De Forest, and continued, notwithstanding a tendency to stupor, to converse till late in the evening. He was once more asked if his hope of eternal life was based on any works of righteousness which he had done; and his emphatic reply was, "I have done no righteousness." All his confidence was in atoning blood. His placid countenance (and this had been observable during his long sickness) indicated the peace within. On the Sabbath, after a somewhat restless night, he began to fail rapidly at about a quarter past six in the morning, and had barely time to address a few words to his wife and children, when he lost the power of utterance and sank into a state of insensibility, from which he was awakened at a few minutes past nine, to sleep no more.

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### Nestorian Mission.—Persia.

#### OROOMIAH.

LETTER FROM MR. COCHRAN, FEBRUARY 25, 1857.

INTELLIGENCE from this mission published in the Herald for June, gave promise of a decidedly favorable change in the policy of the government. Orders had been received for the protection of the missionaries, who were to be regarded as "the guests of the country and treated with high consideration;" and Asker Khan, thus instructed, had volunteered the offer to give direction for the establishment of schools wherever the mission might desire to have them. But Mr. Cochran now writes, that the expectations thus awakened have not been realized. Opposition is still experienced and schools are again closed, but the hope is expressed that this will not prove to be an unmixed evil.

#### *Hopes Disappointed—Some good Results Anticipated.*

A few schools were hardly opened, when the head man of Kozrawa, whose

brother was teaching, was arrested, and beaten, as was reported, five hundred blows, and crippled probably for life. Another man was arrested and imprisoned, and threats were made against others, so that it was deemed expedient again to close the schools; and our helpers are now in greater jeopardy than they have previously been. But though perplexed, we are not in despair. We have an open door left for preaching the gospel to little companies of the more evangelical in nearly all the prominent villages, and in several of these the congregations are not less, nor is the interest in the gospel less, than it was previous to the opposition. And this apparent adversity in respect to the schools may at least afford an easy ridance of a set of hireling ecclesiastics, who were willing to assume the garb of friendship for a portion of the year in order to find employment, but who will now probably be inclined to array themselves against the truth. The old system too, of educating children upon speculation, (as our brethren in India aptly term it,) viz., in villages where no pious helper is laboring who can gather and keep the children together, in weekly meetings and Sabbath schools, will naturally fall to the ground; and it is the sanguine hope of some of us, that as a general rule, no other than strictly pastoral schools, those taught by pious men, or at least under the daily superintendence of pious helpers, will again be opened. In the prominent villages where our labors are enjoyed, the steadfastness of the evangelical portion of the people, amid their trials, reproaches and losses, gives us great encouragement; and the watch, care and instruction of these, appear to be the leading as well as hopeful feature of our work at present.

Since the death of Mr. Stoddard, the pastoral care of Geog-Tapa has been committed to Mr. Coan. This, in connection with the superintendence of numerous other villages where our helpers are stationed, will afford a field of

labor not less responsible, or productive of good, than any that has heretofore been opened. We only regret that, from the smallness of our number as well as from the remoteness of many of the villages, so little of this kind of work can be accomplished.

*The Kaim Makam driven away by the Populace.*

You have frequently seen the name of the Kaim Makam, or acting governor of Tabreez, in our letters, and have doubtless associated him with the late Asker Khan, of Oroomiah, who was so suddenly arrested in his daring career by assassination, as our two principal and most bitter opponents in the land. The opposition of that governor to our mission has not been the greatest of his sins. Probably the Province, for half a century, has not been visited by a greater scourge in the person of a ruler. But, as usual with tyrants, he has run a short race. His oppressions became too grievous to be borne, and the populace assembled a few days since, fifteen or twenty thousand in number, forced an entrance into his house, plundered his property, and commanded the offender to leave the city at once, upon peril of his life. They then repaired to the Russian Consulate, and declared themselves the subjects of the Czar, and implored protection. The Kaim Makam, accompanied by the chief moolahs, who did not escape numerous indignities of the mob, was compelled to leave for Teheran with his family, in mid-winter, and it is hardly possible that he will ever regain his place at Tabreez.

This popular up-rising illustrates the distracted state of the government, and it were well if it should prove a salutary lesson to corrupt and oppressive rulers. As our annoyances have proceeded almost wholly from these two officials, we may now hope to be left in quiet, unless further orders should be issued from the capital.

Dr. Wright says in a note, 'More recent news informs us that the Kaim Makam is

still at Tabreez, and that it is doubtful which will prevail in the contest, he or the people.'

*Religious Interest.*

In the midst of these scenes of violence, this time of opposition to the missionaries and their work, and this season of deep affliction, while all are mourning the death of the beloved Stoddard, God is remembering mercy, and granting again some of those tokens of his favor with which this mission has been so often favored.

Last autumn, in consequence of the village schools being mostly broken up, and with a design to supply the more destitute villages and districts with preachers, we collected a primary class for our seminary, mostly from villages where we have had no schools, so that the seminary is unusually full. We entered twenty-nine new pupils, and have in all sixty-one. At the opening a large proportion were impenitent, and many of the new pupils were unusually wild and unmanageable. We are, however, witnessing a very encouraging improvement in their bearing, and we have reason to hope that several have already met with a radical change. About a month ago we began to notice considerable seriousness and tenderness of feeling at times. Those indications gradually increased until there was unmistakable evidence of the presence of the Spirit. During the last two weeks we have enjoyed a very refreshing season of revival, in which nearly all the pupils have appeared to be brought under more or less pungent conviction of sin, and a number are beginning to hope that they have found the pearl of great price. We mourn the unbelief which prevents richer blessings, and yet trust we are in some degree grateful for these gracious tokens. To-morrow is the annual fast for colleges, which we expect to observe, and we look forward to its results with much solicitude and hope.

In the autumn a young Monk, from Tekhoma, who has been employed for some years by Mar Shimon as a teacher of his prospective ecclesiastics, was per-

suaded, probably mainly by deacon Isaac, the Patriarch's brother, to visit our seminary. He is a young man of superior abilities, uncommon intelligence, and ardent religious tendencies. He probably came to us with no very definite plans or expectations, and merely as a guest for a few days. But he now confesses that he has long sought for peace and rest, which his former views and struggles failed to give. Like Justin Martyr, Luther, and other earnest spirits previous to their conversion, he has long been seeking after good, which he knew not how or where to find. He now professes a sole reliance on Christ for salvation, and a rejection of all his former dependence upon works and self-inflicted austerity. He begins to mingle his prayers with us, and apparently to drink more and more into the spirit of his divine Lord. Our hearts have been drawn out towards him, and our expectations are strong, that if spared, he will make a devoted herald of the gospel. In the female seminary there are also appearances of unusual seriousness and tenderness of feeling, which give ground to hope that the Lord is near, and willing to bless.

Since the death of Mr. Stoddard the mission has placed the seminary under the care of Mr. Cochran, with the understanding that Mr. Perkins will teach the class in theology, and render such other assistance as his labors in connection with the press will permit.

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### *Ahmednuggur Mission.—India.*

LETTER FROM MR. FAIRBANK, MARCH 17,  
1857.

#### *Selection of a Station.*

MR. FAIRBANK reached Ahmednuggur on the 12th of February, one month from the time of his arrival at Bombay. He writes: "The railway from Bombay is now in use to the foot of the Ghauts; and it was by its help that we were able to come in five days from Bombay to this place. In a few months, the road will be completed from the top of the Ghauts to Poona; and then we shall be able to go to Bombay in about three days, at an expense

no greater than was required two years ago for going in eight or nine days." As soon as practicable after his arrival, Mr. Fairbank went in company with Mr. Ballantine on a tour, in the north-eastern part of the field, which is assigned to him. "It was," he writes, "a tour for preaching in the villages, and for visiting the churches in the valley; and was also planned so as to allow us to see the more promising spots, and select from them a site for the new station. The result of our search and consultations was to fix on Wadale, a village about twenty-five miles from Ahmednuggur, and on the macadamized road to Arungabad."

#### *Wadale and the field around.*

Of the villages on this road, Wadale is more nearly central to those amid which we are planning to labor, than any other. Those in which members of the Chande church reside, are all within nine miles, except Miri, which is ten miles away, and are all accessible by roads that are good for our bullock gadi. We are just establishing a school at Hivare, a large village five miles to the north-east, from which we expect additions to the church, by God's blessing. The Mahars seem much interested in Christianity as a personal matter. Wadale itself is small, and not made interesting by inquiry among the inhabitants; but there are three villages in which Christians reside, within two miles of it, and it offers easy access to a great number of villages in its vicinity. There are eighty-two villages (and perhaps more that have escaped my notice) within ten miles of it, any one of which may be reached by us in our bullock gadi in two and a half hours. We propose, for the present, to confine ourselves to such a circle. It offers enough to do.

Wadale is on ground higher than the surrounding country, on what would be called a "mound" in the prairie State of Illinois. There is still higher ground a mile to the north, that shuts out Toke and Newase from our view, but the mound commands the view of the broad prairie land to the east, south and west, with all its villages, most of which are

embowered in trees, which hide their mud walls and make the prospect very pleasant.

Forty or fifty rods south of the village of Wadale, flows a river of sweet water, "whose waters fail not." The site we have secured for our house is a few rods from the village, between it and the river. The water in that part of the valley is mostly brackish and is not considered healthy. We think the elevated, dry situation of the spot we have chosen, and the good water, will be promotive of health.

Pimpalgar is only two miles from Wadale, and we anticipate much pleasure from the frequent meetings we shall have with the people there. Holding meetings in those villages where the Christians reside, will not be very unlike holding them in the school-houses of the different districts of a large New England parish. Perhaps the meetings will bear a still closer resemblance to those held by Methodist circuit riders; sometimes in school-houses, sometimes in private houses, and sometimes under trees.

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### Madura Mission.—India.

LETTER FROM MR. RENDALL, MARCH 7,  
1857.

#### *Additions to the Churches—Interesting Incident.*

IN this communication, mention is first made of additions to some of the churches. Mr. Webb "held a most interesting communion season in Dindigul, on the first Sabbath in February, when seven persons were admitted to the church on profession of their faith, and five were restored, who had been suspended on account of adherence to caste." "One individual was added to the church at Pasumalie a few Sabbaths since. Last Sabbath was the stated communion season at Madura, and six persons were admitted there." Passing from these general statements, Mr. Rendall mentions an incident "of a very encouraging nature, showing the value of the village congregations as a means of bringing souls to Christ."

In the early part of February, during harvest, a man came to Keelamattoor, from a distant village in the Malur district, with his family, to reap in the extensive rice fields in that region. As he had no house, he came to our little school-house during morning and evening prayers. At first the catechist did not notice him much; but as he came regularly, and seemed more and more interested, he began to converse with him. The man was astonished and rejoiced as he heard of the great salvation taught in the gospel, and said he must know more perfectly of this way. As he feared he might forget the truth on returning to his own village, there being no one to instruct him there, he expressed his determination to settle in Keelamattoor. This he has done, with his wife and children.

#### *Madras Christian Book Society.*

It is a most pleasant thought, that Christian benevolence is organizing societies, institutions, and efforts to do good, more and more extensively throughout the world. Mr. Rendall refers to one of the societies in India from which he looks for much assistance in the missionary work.

Intimately connected with education in our common schools and seminaries, is the plan of the Madras Christian Book Society, for furnishing a Christian literature. Mr. Murdock, the secretary of this society, brings a ripe experience to his aid. The plan is, to furnish a series of uniform school-books in all the languages of Southern India, based on Christian principle; and also to furnish, from time to time, books adapted to the wants of all classes of our people. To accomplish the latter object, it is proposed to publish a series of works, one volume to be issued every three months. The printed prospectus of volumes to be published in 1857, shows that this society is likely to confer great benefits on the Tamil people, and to be a great assistance to all our missions.

(1.) A much better class of school books will be furnished by the society

than any one mission could furnish; and the books having a great sale, can be furnished at a cheaper rate. (2.) Tamil literature will receive constant and systematic additions, and thus there will be less necessity for the study of English in our schools; and when it is studied, it will be with reference only to the acquiring of the language, and not so much for the purpose of getting a knowledge of science through the medium of English. And (3.) the different missions will be relieved from the burden and responsibility of publishing a great variety of works, which heretofore they have been obliged to assume. The aim of the Society will be to co-operate with the missions and individual missionaries, in adding to its literature. Hence, if a suitable book is prepared by any missionary, the society will undertake to publish it, and the mission can take simply the number of copies required at the time. I anticipate that great good will result from these operations. It is not improbable that the series of school books may be printed in nearly all the languages of Northern as well as of Southern India.

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### Micronesia Mission.

PONAPE.—(ASCENSION ISLAND.)

#### ANNUAL REPORT.

THE report from the missionaries at Ponape for the year 1856 has been received. It commences with expressions of gratitude, that 'no severe sickness had come upon any of their families, and that all their plans for benefiting the people, as also for placing themselves in more comfortable circumstances, had prospered.' Reference is then made to the general meeting held on Strong's Island, which has been previously reported; to efforts to commence operations on some new group of islands, which they had not as yet been enabled to accomplish; to the new station, occupied by Mr. Doane, in the Jo-koits tribe, and an out-station which has been taken at Tomora, in the same tribe. Passing through these general arrangements, the brethren next speak in regard to

#### *Language and Literature.*

The language has been so far reduced

to writing as to make it intelligible upon the printed page. Several hymns have been in use at our religious services for some time, the Lord's prayer and portions of Scripture have been translated, and a small part of a school primer is in use. We feel better equipped for our work now, since the natives may hear the word of God in their own tongue, and see for themselves the printed page. We hope no one will think of us as leaning upon these means for success. We consider printing, schools, and every thing of this nature, as subordinate, and try to feel that we have nothing to preach but Christ and him crucified. If the way should be opened, we hope soon to have the press giving out the leaves of the tree of life to this people.

#### *One Independent Act.*

Perhaps we may be permitted to mention another fact of some interest to us, viz: the visit of the Kiti Nanakin to Strong's Island and other places. This fact is valuable only as it shows progress in the stand one chief is able to take for himself. This is probably the first really independent act a high chief ever did on this island; and this was done against the greatest opposition from both natives and foreigners. The ground of this opposition was manifest, as all classes affirm that the only security for the continuance of the present order of things is the shutting out of all light; and to shut it out, the chiefs and people must be kept from us and from the knowledge of the world. The Nanakin was favored in having a good man to sail with, his trip was every way pleasant, and we hope the first successful effort to do his own will, is but the beginning of purposes to be executed for reforming his people.

#### *Building—Preaching and Teaching.*

Our families have been put to much inconvenience on account of poor houses, and some of them have, we fear, suffered permanent injury from living in open,

leaky places. At Ronkiti there has been erected a good dwelling, covered in the native way, with a permanent frame, so as to admit of a good finish. At the same station there is also a stone house for storage; and at Tomora, and also at Jokoits, dwellings have been erected. The people of one of Dr. Gulick's stations have erected and dedicated a small church to the true God. True these buildings are mostly of a temporary character, and in other lands might be easily erected; but here we are disposed to think of them as something from the Lord.

During the entire year, preaching exercises have been held at all the main stations and at several out-stations. The attendance has varied. Sometimes few have come to hear our message. Most of the people are too proud and self-satisfied to come near us, but we go from place to place, talking by the wayside, and in their dwellings and feast-houses; and make tours of the island as we have strength. Our schools have not flourished, and your missionaries are pretty well satisfied that this people need the preaching of the cross more than the schooling of books. The *heart* is wrong, and must be righted before any great results can be expected from labors bestowed upon the mind.

#### *Signs of Improvement—Cheerful Hope.*

There is little, as yet, to satisfy the desires of the missionaries, or of the Christian community at home, who are laboring and looking for the evangelization of these islands of the sea. Yet our brethren say:

In reviewing the events of the year, and gathering up results, we think we find evidence of progress. (1.) Native superstitions are giving way. The belief in spirits swarming in the air, and returning to earth frequently in human shape, has long kept the people in the most fearful bondage. Hordes of priests too, and selfish chiefs, are anxious to continue this state of things, as their lusts for honor and feasting are at stake. Every thing of religion begins, continues and

ends in feasting. A prayer, even, is not acceptable except as offered over a cup of kava, and kava is the essential of every feast. But the whole of this spirit-worship and dread is evidently yielding. Priests are not the honored ones they were, and in some parts of the island are hardly known. Places once very sacred, and visited only by the few, are now common resorts. Many have ceased praying to the native spirits, a few pray to the great God, and in fact, there is little confidence in the religion of the island.

(2.) The power of foreigners is waning. From the time of our first arrival at Ponape to the present day, we have been obliged to contend with a class of men who come from Christian lands and settle here, and who feel the most cordial hatred towards us and our work. These men oppose us at every point. They belie our characters, misconstrue our teachings, misrepresent our lives and aims, and thus greatly retard us in our attempts to reach the people. But we are confident their power to retard our work is not what it was. Their days are numbered, and they know it. Some talk of leaving; others are seeking to make to themselves friends among the "despised missionaries."

(3.) Opposition has been awakened. Until recently, the natives did not see how we were to affect the 'fashions' of the island; but now that truth is doing its silent work they begin to be uneasy, and boldly denounce us for attempting to make Ponape what other lands are. Great efforts are made to keep people from our houses, and especially from our schools and meetings. The principal resource of this opposition is to bring contempt upon us and our work. The people have been shamed away from us; but now a few attend on our instruction in spite of all the opposition.

(3.) There is increasing darkness. Most of the people are more heedless and desperate than ever before. They have cast off fear of the island gods,

and having not yet chosen the God of heaven, they are without fear, and hence are well nigh desperate! We are not surprised or alarmed at this, for we trust the darkness is soon to usher in the glorious morning. We may be mistaken, but we believe the day is breaking; and while we almost leap for joy at thought of the "Morning Star" on her way to us from our father-land, we have a purer and holier pleasure in contemplating the Day-star about to visit us from on high.

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### Sandwich Islands.

KAU, HAWAII.

LETTER FROM MR. SHIPMAN, DECEMBER 17, 1856.

THIS letter from Mr. Shipman was long on the way, having been received but a few days earlier than others from the Islands which were written more than two months later. He had been eighteen months at Kau, and had become more fully satisfied that his decision to remain there, instead of going to Strong's Island, as he designed to do when he left America, was in accordance with the will of God. His first attempt at preaching was in four months after he arrived at the station; and "with a stammering tongue and clouded vision," he says, "I have continued preaching from that time to this, gradually increasing in the knowledge of the language, until now I find that I can use it with some degree of satisfaction." His "regular Sabbath preaching places are five, besides several others where a Sabbath, or part of a Sabbath, is occasionally spent." At Waiohinu, where he preaches one half the time, the congregation is ordinarily from two to three hundred. "The attendance at the outposts, with one or two exceptions, is good."

#### *Many Cares.*

Mr. Shipman regards his field as in some respects a hard one, many, and some apparently even of professing Christians, feeling little interest in the preaching of the gospel, "though there are those who love and fear God, and take delight in his word." The account which he gives of his labors during the week, shows that he finds enough to do, in preaching the gospel, instructing the "church lunas" in theology, attending the weekly lunas' meeting for business, instructing the Bible class, making tours for pastoral visiting

throughout his field, and teaching an English school, when he can do so "without neglecting other more important duties."

But, while not remiss in such varied efforts for the spiritual good of those to whom he has been sent, he finds other calls upon his time. "Situated as we are," he says, "we have much to do for the people, besides simply preaching to them the word of God. We sustain to them almost the relation of parents, and I sometimes feel as though we were compelled to carry them as in our arms. They literally roll their burdens upon our hands. Are they sick or afflicted? have they difficulties, either as to spiritual or temporal things, small or great? they must needs go to the teacher, or 'father,' as they often say. They seem generally to put implicit confidence in their missionary teachers, and look up to them for assistance as to no one else."

#### *The Church—Christian Character.*

The number of members belonging to his church is more than nine hundred; but it is apparently decreasing, "the deaths and removals being probably more than the admissions." As to the character of these professing Christians, Mr. Shipman writes:

We can see many things encouraging, and on the other hand many which are not so pleasant. We often find ourselves making comparisons between these and Christians at home; but the circumstances are so different, that the comparison can hardly be carried out. We can most truly say, that there are many bright gems among these followers of Christ. There are many truly sincere and devoted ones; many who are seeking to know and to do the will of God. We feel, and know, that they are our helpers and supporters. We hear their voices in prayer, and it cheers our hearts, for we feel that their prayers reach a throne of grace. They manifest the spirit of Christ in their daily walk and conversation, and are ornaments to the cause which they have espoused. Indeed, we are often surprised to find such bright specimens of Christian character among a people so recently sunk in the depths of heathenism; but only to the grace of God can this work be ascribed. We were strangers to their language, and we labored months before we could clearly under-

stand their conversation; but when light came, we found that their language respecting Christ was the same as ours. There was nothing strange there. The workings of the Spirit of God in their hearts are the same as in the hearts of Christians at home, and their language is the same. Convictions, fears and doubts, joys and sorrows, trials and struggles, in short, the whole experience is the same—it is *Christian* experience, though its subjects were nurtured in heathenism. But while we find the good, we also find the bad. We have some painful cases of unchristian conduct among church members.

The contributions of the church, during the eighteen months that Mr. Shipman had been with them, amounted to about \$850. He writes: "I have made some estimates of the probable wealth of the church; and I think that about four ordinary farmers in the western States could show as much wealth and more ready money than all the church members of Kau."

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 KOHALA, HAWAII.

LETTER FROM MR. BOND, FEBRUARY
 18, 1857.

State of the Church.

MR. BOND reports that the year 1856 was a year of comparative spiritual dearth in his field, with few events of special interest. Some had, apparently, been seeking the kingdom of God, but it had not been deemed expedient to receive any of the number to the fellowship of the church; so that "the very unusual result is marked in the annual statistics, of not a single admission by profession during the year. Meantime, discipline and death have been doing their accustomed offices; and thus the number of church members has been reduced considerably below the total of 1855." Yet, Mr. Bond says, "God has shielded the church and the district from outbreaking sins, which, ravaging both the neighboring districts, have sorely threatened us, and caused no slight degree of solicitude lest our people might be given over to that most brutalizing of vices, intoxication on fermented potato, melons, &c. The attendance upon the means of grace has indeed been commendable; but the word preached has seemed to fall powerless on the minds of

the hearers." To these statements, he adds others of a more cheering nature.

We think a more hopeful state of things exists among us at present. The first day of the current year was observed as a day of fasting and prayer. The appointment for public services was accompanied with the request that only such as *desired* a blessing from God, and were willing to pray for it, would come. The attendance was greatly beyond our largest anticipations, and the meeting was a very pleasant one, though marked by nothing peculiar in its results.

On the first Sabbath of the year, thirty-one individuals were admitted to the church. They had been, as is our custom, previously selected from the whole company of those who as professed inquirers after the truth were on my lists, and propounded. At the time, we regarded them as a more than usually hopeful company.

Benevolence.

The contributions of the church for the year amounted to \$806, of which \$477 were given towards Mr. Bond's salary. A statement is also made of the contributions for the last eight years, and, in the language of the letter:

The total is \$7,524 33, contributed in cash, for the support of the institutions of religion among themselves and abroad, by an average membership of 1,050. Besides this, a large amount of labor has been given, in the erection of our new stone meeting-house, and in putting up smaller and poorer houses in various parts of the district.

This amount gives about 90 cents as the average annual cash contribution of our church members; an average which, I have no hesitation in saying, considering the thriftless habits of the people—living as they do without system, and without any ideas of economical care, and moreover, literally worth nothing beyond a scanty wardrobe, a grass house, and a few of the commonest conveniences of life—is certainly above the amount which could reasonably have

been anticipated. Yet our records reveal the unwelcome fact, that not one-half of our members, in good standing, bestow a farthing for the support of gospel institutions here or abroad.

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 WAIMEA, HAWAII.

LETTER FROM MR. LYONS, FEBRUARY  
 28, 1857.

*Church Building—Help Wanted.*

MR. LYONS reports the efforts of his people, in their poverty, to provide themselves with a new house of worship, giving interesting details, which may perhaps be published in the *Journal of Missions*. When he wrote, the house was nearly completed, and he says: "My heart and head and hands have been in the work, and I hope soon to have the privilege of proclaiming within the sacred walls the words of eternal life. The house, when finished, will compare well with some village churches in America. Its outside appearance is quite inviting." But this house of worship is not the only one which has occupied his thoughts. He writes:

There are several other churches in my field depending on me as general superintendent. I have been endeavoring to stir up the people to build decent houses of worship. On my last tour, much enthusiasm was manifested on the subject. The men promised to build the houses, the women to furnish the bells, and the children, in some places, a melodeon. The church at Eleio has made considerable progress. It is a stone building, well put up, and is to have a shingled roof, a tower and bell, and be finished like the Waimea church. There is a prospect that it will be done. The people are quite energetic and united. There is no doubt but the women will do their part, and the children theirs. That parish has a good choir of singers. The leader is a graduate of Lahainaluna, and understands playing on the melodeon. The sub-pastor is a very excellent man. He is rather aged, but yet very active, and knows how to do business. Every thing is done as it should be. Would there were many more like him.

The churches of Hawela and Paauhau have distinguished themselves by their unwonted energy in church building. They have put up framed edifices, and thatched them for the time being, hoping to shingle and board them hereafter, with towers, &c. When I made my tour in August, much of the timber of these churches was still growing; and on my tour in December, we held meetings in them. A foreign carpenter framed and put them up. One was thatched in a week, men and women working, even by moonlight. But I fear it will be a long time before these houses are finished. Churches are in progress at nine other places. I intend to keep the people at work upon them till they get them in church shape, and each furnished with a bell. Nothing tends more to exert a civilizing influence on the people than a decent house of worship. When the several parishes in my field are thus furnished, the next thing will be to have them supplied with native pastors. We need a church extension fund. Had I ten thousand dollars at my disposal, I could manage to get the above churches built. The people are very poor, and need assistance. I shall call for aid from other parts of the Islands, but who, or what church or churches in America will come to our help?

With reference to the religious condition of his field, Mr. Lyons is enabled to say: "On every tour made, I have been permitted to receive some to the churches. I find, on referring to my books, that the whole number received on examination the past year is more than one hundred. I received twenty-seven at one time to one church. The Lord be praised for the manifestation of his Spirit in convincing and converting sinners. Cases of discipline have been comparatively few. Mormonism and Catholicism have showed but little life, though they are not entirely dead. The contributions of the churches for the support of their pastor and for foreign missions have not been materially affected by efforts for building houses of worship."

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Proceedings of other Societies.

Domestic.

PRESBYTERIAN BOARD.

THE twentieth anniversary of this Board was held at the Mission House in New York, May 4. From the Treasurer's report it appears, that the receipts for the year had been, including a small balance, \$207,489 33. The payments were \$218,520 17, leaving a balance against the treasury of \$11,030 84. The following concluding remarks of the annual report present many of the leading facts brought under review.

Two deaths have been recorded among the missionary laborers of the Board during the past year, and the number of cases of failure of health, and the consequent withdrawal from the work, either temporarily or permanently, is greater than in former years. The active force of several of the missions has been weakened by these removals, and the station at Canton has been entirely suspended for some months past, in consequence of war between that people and the British authorities.

In other respects the missionary work has been making most satisfactory progress. The number of missionary laborers sent out, or preparing to go, is nearly as large as that of the previous year, and in either case, it is much larger than the number sent in former years.

Several missions have been commenced under circumstances of promise. The various departments of missionary labor at the older stations, viz. printing, education, distribution of the word of God and other religious books, and especially the preaching of the gospel, have been carried on without material abatement, notwithstanding the diminished force at some of these places. The number of hopeful conversions is not quite so great as that of last year, but the translation of more than a hundred and fifty immortal souls from the deep darkness of heathenism into the glorious light of the gospel of the Son of God, will not be regarded as an achievement of small moment, but one that calls for earnest gratitude to God, by whose grace it has been effected.

The Committee feel, however, that the missionary work is not keeping pace with the calls of divine providence, and they would invite the earnest attention of the General Assembly, and of the churches under its care, to the growing demands of this great cause.

Changes have been brought about in the outward condition of most of the great heathen nations of the earth within a few years, for which there is scarcely any parallel; and, perhaps, there has never been a period in their history when they were in more favorable circumstances to receive the gospel than they are at the present time.

In India, one of the earliest fields occupied by the agents of the Board, the area of mis-

sionary labor has been immensely enlarged, and the missionary work might be extended almost indefinitely.

In China, the field has been enlarging itself in almost every direction, and the difficulties now pending at Canton will probably not be terminated without opening up a still wider field for missionary enterprise.

Siam is now presenting her five millions of inhabitants to the claims and sympathies of the Christian church, and no limitation exists to the spread of the gospel there, except what results from the want of a suitable number of agents, and the means of their support.

The light is breaking in upon the dark continent of Africa from almost every direction. There is no portion of the heathen world that has yielded richer fruit in proportion to the amount of missionary labor bestowed, or where there is a more urgent call for the extension of the work.

The Indian tribes of our own country, though comparatively small, are presenting claims upon the sympathy of the church, which are urgent just in proportion to the extremity to which they have been reduced by the overwhelming white population with which they are being surrounded, and by which they are threatened with extermination.

But the Committee have neither the agency nor the pecuniary means at their disposal to meet these solemn exigencies. The funds, at the present, are scarcely sufficient to give efficiency to the agency now on the ground, and unless these are greatly increased, the missionary work must inevitably retrograde.

The Committee would therefore earnestly urge it upon the General Assembly to adopt such measures as will place this great cause on its proper footing before the churches, and thus meet the solemn responsibilities that have been devolved both upon the Assembly and the churches by their great Head.

BAPTIST MISSIONARY UNION.

THE annual meeting of the Union was held in Boston, May 21. The receipts for the year, from all sources, amounted to \$111,288 27; of which \$98,809 28 were derived from donations and legacies. The expenditures for the same time have been \$109,555 19,—leaving a balance against the Union, on the 31st of March, of \$37,004 78. The number of missions sustained by the Union is 21, of stations 107, and of out-stations 778. Of the out-stations, 512 were connected with the German mission. The number of laborers sent from this country, including 45 female assistants, 88; and of native laborers, 345; total, 433. There are 312 churches. The number of baptisms reported from the missions the past year is 2,910. Present number of members 21,388.

Schools reported, more than 100; pupils nearly 3,000. The following condensed abstract will give a general view of the condition of the different missions.

Maulmain Burman Mission.

The work of the Maulmain mission has been devolved on Messrs. Haswell and Bennett, assisted by three native laborers. The native church, in charge of a native preacher, has received eleven members by baptism; present number 145. The native missionary society has contributed rs. 470 for schools and preaching. Aid has also been rendered by the Maulmain Missionary Society and the English church. Four schools have been sustained, numbering more than 150 pupils. In the publication department, 2,062,600 pages have been printed, including new editions of Pilgrim's Progress in Burmese, and the Karen New Testament as far as to Corinthians. The *issues* have exceeded 7,000,000 pages. More than rs. 600 have been received for books sold, chiefly Karen.

Maulmain Karen Mission.

The fifteen churches connected with this mission have 913 members. Seventy-two have been baptized the past year, mostly children of Christians, or members of Christian families. Each of the churches has its pastor. Six of the preachers have been ordained. The theological school, in charge of Dr. Wade, has had 48 pupils; the normal, superintended by Mr. Hibbard, and supported by local contributions, 15. The influence of the retrenchments has been disastrous. Much sorrow and discouragement have spread among the Karens, but the preachers abide steadfast. The contributions of the churches for schools and preachers have amounted to about rs. 350, beside 174 baskets of paddy. Three churches support their pastors unaided. Others support them in part.

Tavoy Mission.

The missionaries have been afflicted with sickness. The usual labors among the Burmese have been continued, but with less encouragement than at some former periods. The Karen churches appear to be advancing generally in knowledge and stability. Though poor, they contribute what they can for the support of their pastors. Several have good chapels. The Association is composed of twenty-three churches. Their meeting in January was well attended. The membership, reported last year, was 1,062. Only four have been received by baptism. The preachers are self-sacrificing, and, in view of

the pecuniary embarrassments of the Union, have manifested a spirit worthy of all praise. An interest is reviving in favor of schools.

Shwaygyeen Mission.

Mrs. M. V. Harris died at Shwaygyeen, September 9. Mr. Harris arrived in the United States March 21. The station has been left in charge of Mr. Watrous, of the Burmese department, assisted by native preachers. The present number of churches is ten, (each, with one exception, supplied with a pastor,) with about 900 members. One hundred and twenty have been added by baptism during the year. The preachers, one excepted, look for support to their respective churches. The churches have been visited with wide-spread sickness. Forty-five of the members have died, and some have fallen away.

Toungoo Mission.

Dr. and Mrs. Mason sailed from this country in July. The mission has been in charge of Sau Quala, and Mr. Whitaker from Maulmain. The prospects of the mission have at no time been more encouraging. Churches have been organized at thirty-five of the out-stations. Number of baptisms during the year about 600, whole number within three years 2,600. The Karen population embraced within the influence of the mission cannot be less than 20,000. At the last date, four villages had built chapels and asked for teachers. Two Associations have been formed, one embracing only Bghais. At the meeting of the last, 1,600 persons were present, and nearly 100 letters were read. A native Home Missionary Society had contributed rs. 284. In a late tour, Mr. Whitaker baptized 233, organized seven new churches, and stationed ten teachers. "The spirit of inquiry is awake." Schools have been sustained at the 79 out-stations, supported solely by the people. A normal school of 40 pupils has been taught by Mr. Whitaker. A great desire for books has been awakened. An edition of the Karen New Testament, of 2,000 copies, has been taken by the mission. The state of the Burman department is encouraging. Many listen to the gospel with attention and an apparently sincere desire for instruction.

Rangoon Burman Mission.

Dr. Dawson has had the general care of the mission. The native church has been under the pastoral care of Ko En; the average congregation at Sabbath worship about thirty. The churches at Pazoondoung and Kemmendine, from removals and other causes,

are virtually disbanded. Kambet church numbers about a dozen members. Whole number now registered in the mission, in two churches, 105. Nine have been baptized during the year. No school has been supported by the mission, but two have been sustained by a local female missionary society.

Rangoon Karen department.

The connection of Mr. and Mrs. Vinton with the Union closed in February, and that of Mr. and Mrs. Brayton in September.

The Maubee and Pegu Associations contain forty-five churches. One church has been dismissed to the Henthada Association. Added by baptism within the past year, 150; present number 2,374. There are 600 pupils in thirty-six village schools. Contributions for schools and preaching, rs. 3,687.

Bassein Mission.

Mr. Beecher's connection with the Union was closed in November. The mission premises have been devastated by fire. The Karen churches continue in an encouraging state. Their number is 50, each in charge of a native pastor. Accessions by baptism the past year more than 500, including twenty-nine Pwos and four Burmans. The number of preachers is 62, eight of whom have been ordained. One has died. Five are laboring as missionaries or teachers. Fifteen missionaries were appointed in October. Communicants about 5,000.

Contributions for various purposes, rs. 6,449. The village schools have been well sustained; number of pupils 811. The normal school numbered 30 pupils. The great demand is for books and teachers. A growing interest is apparent in north Bassein. Nuclei of churches are gathering in several places. Thirty-three were baptized at the constituting of a Pwo church, and their number has been nearly doubled within the year.

In the Burman department a church has been gathered. Burmans constitute three-fourths of the population in the Bassein district, and companies of Burmans frequently come to the station, to attend religious worship and ask for books.

Henthada Mission.

The progress of this mission the past year almost rivals that of the neighboring Toungoo mission. The churches have been increased from eight to nineteen, including two Pwo churches and one Burman. The Henthada and Tharrawaddy Association was organized in February, and embraced 18 churches, each supplied with a native preach-

er, two of whom had been ordained. The number of members is 520; baptized the last year 120. Contributions, native and English, about rs. 1,000. Seven young men have been sent to the eastern mountains. The Burman church numbers six members; and the prospect is hopeful for its increase.

Prome Mission.

The usual religious services have been held in the city, and at five out-stations. Tours have been made in two or three directions, but less extensively than was desirable, on account of the disturbed state of the country. Among the assistants are six ordained preachers, four of whom were ordained the last year. The churches are six in number, with a membership of about 180; 22 baptized within the year. There are some promising inquirers.

Mission to Ava.

Messrs. Kincaid and Dawson again visited the capital early in 1856, and were cordially received by the Government, who urged them to make the city their permanent residence. There is much to encourage evangelical labor in and around Ava. Four converts were baptized on this visit. The church has eight members, under the care of a native pastor.

Arracan Mission.

The principal station, Akyab, is left vacant by death and removal.

Assam Mission.

The boys' school has been closed, and the girls' school is merged in that at Nowgong, under the charge of Miss Bronson. The Nowgong Orphan Institution is also discontinued, in consequence of the small appropriations. One has been baptized at Gowahati and four at Nowgong. The church at the latter station has been much revived. The three churches have 75 members. Extensive tours have been made for the purpose of preaching and distributing tracts.

Mission to the Telooogs.

The cold season was devoted to missionary journeys, and while one of the mission families kept up the religious exercises at Nellore, the other visited from village to village. A larger number have heard the gospel than in any former year. Two have been added to the church by baptism. Present number, 12.

Mission to Siam.

Treaties have been negotiated, which have operated favorably on the policy of the Siamese towards foreigners. Religious services are maintained on the Sabbath, both in Siam-

ese and Chinese. The average attendance at the latter is 47. Within the year, the translation of Genesis has been completed and Exodus commenced. Three Siamese have been baptized, five Chinese are candidates, and there are 7 inquirers. The church numbers 32.

Hongkong Mission.

Religious services have been maintained as usual. The congregation has varied from 50 to 100. The church numbers 35. Added by baptism 4, excluded 3, died 1. The three assistants have labored diligently in the city, and they have carried the gospel to distant places also, never before visited. Two of the assistants, while on a tour for tract distribution, were arrested, imprisoned and beaten, and were liberated after an incarceration of nearly four months.

Ningpo Mission.

The retrenchment of funds has made it necessary to reduce the preaching stations from three to one. Services have been held on the Sabbath and frequently on week day evenings. One assistant is laboring constantly at Chusan; the other three, stationed in the vestibule of the church, converse with all passers-by. The church numbers 18. Baptized, one; excluded, one. There are several applicants for baptism. The school has been disbanded. The congregations at Chusan are large and attentive, and there are inquirers and applicants for baptism.

Mission to France.

Mr. Willard and family arrived in this country September 11. An assistant teacher and preacher was ordained June 29. The departure of Mr. Willard was greatly deplored. The poverty of the pastors and the fear that the mission is to be abandoned have had a disheartening influence. Several members have emigrated to America. Liberty of worship is still restricted at some of the stations. On the whole, the work has made progress. There are 6 churches. Baptized 11; added by letter 8; dismissed 2; excluded 3; died 3; present number 281. The work in the south-eastern department is relinquished.

Mission to Germany.

The work in Germany and the neighboring countries has continued to prosper. New stations have been formed, converts have been multiplied, and many additions have been made to the churches. The embarrassments of the Union have served to develop among the German churches the principle of self-

support. The number of religious meetings held has increased nearly three-fold. Persecution at some points still prevails.

Ojibwa Mission.

The school has been given up for want of support. The state of the mission is by no means flattering.

Delaware Mission.

At Shawanoe no one is left to sustain the meetings, and none are held. There are good members of the church, but they live far apart, and hence cannot act in concert.

Miss H. H. Morse, formerly of the Siam Mission, has been appointed matron of the school. There are 50 boarding pupils; religious instruction is made prominent. The new buildings are occupied. The school is the means of increasing the attendance on the public worship. None have been baptized; two have died.

Mission to the Cherokees.

The churches in various parts of the nation have been visited. The translation of the book of Joshua is considerably advanced, and Jonah completed. There is a great call for more of the Scriptures in the Cherokee tongue. Many meetings have been held of from two to four days' continuance in various parts of the nation, and much interest has been exhibited in the services. The churches are generally prosperous. There are six churches and seven branches. Baptized 92. The Cherokees propose to build a printing office at their own expense. The prospects of extending the field of labor are encouraging.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CHURCH.

THE annual report of this Board was presented at the meeting of the Southern Baptist Convention at Louisville, Kentucky, in May. "Balance in the treasury at the beginning of the fiscal year, \$4,530 25—receipts, \$31,932 29—making a total of \$36,462 62. Expenditures, \$33,250 89. Balance on hand, \$3,211 73."

The following abstract presents a view of the operations of the Society.

China—Shanghai Mission.

Four missionaries and their wives are located in the city of Shanghai. They are employed with diligence in their work. In no former year has so much of effective influence been put forth, and never before has the prospect been so encouraging. There

are five day schools, with an attendance of 100, one-half of whom are girls. There are four regular preaching places in the city. Five have been added to the church.

Canton Mission.

The work in this city is conducted by two missionaries, one of whom is unmarried. A temporary interruption is at present suffered by the war between the Chinese and English, but the most cheering indications of success are enjoyed. A reinforcement at this point is demanded.

Africa—Liberian Mission.

This mission extends from Grand Cape Mount on the north, to Cape Palmas on the south, a distance of four or five hundred miles. At different points on the coast, and along the St. Paul's and St. John's rivers, numerous stations have been established, and these are all occupied by colored men. At the different positions are flourishing schools containing about 500 scholars. The tribes in the immediate vicinity of the missions are receiving instructions, and many are obeying the gospel call. About 160 have been baptized since the last meeting of the Convention. From the commencement of the mission in 1846, about *one thousand* have been baptized and united to the churches. The demand for new stations and more missionaries is loud and urgent.

Sierra Leone Mission.

This mission, at the English colony on the coast, is of recent origin. During the last year twenty-nine have been baptized. Here, it is said, important positions are to be found, as thousands of recaptured slaves are accessible, and if brought under the power of the gospel they may become the preachers and teachers of their own tribes all along the coast, and in the interior.

Yoruban Mission.

This mission extends from Lagos, in the Bight of Benin, a city of 10,000 inhabitants, nearly to the city of Illorin, about 200 miles in the interior. The four cities of Lagos, Abbeokuta, Ijaye, and Ogbomishaw, each containing a population of from 10,000 to 100,000, are at present occupied by eleven missionaries and their assistants. These are engaged in preaching and teaching. Much valuable itinerant labor has been performed by the missionaries, as they have passed from village and town and city, on their numerous preaching excursions. A deep interest has been excited among the people. Seven have been baptized. The Board are organizing for a large reinforcement of this mission.

Recapitulation.

It will be seen that the Board have five missions, twenty-four stations, fifty-seven missionaries and assistant missionaries, and twenty-two day schools, with about 600 scholars.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—Mr. King wrote, April 30, that he was informed the police were on the alert to find out what had been going on with regard to proselytism, and that it is the intention to write to the United States to get him recalled from Greece. He was told they would not be quiet. They had found some letters which Mr. Buel gave to one of his domestics to be destroyed, just before he left for the United States, which had been sold to a shopkeeper, and which, it was pretended, contained "terrible things."

On the 8th of May he wrote again: "In 'The Age' published yesterday, is an article against me, signed by a Greek named *P. I. Kephalas*, like the 'orgies' of Simonides, only much worse, as in this article it is stated, that

I enjoin upon my proselytes not to respect any one, '*not even the person of the king*;' and the writer endeavors to implicate me in the attempt, made some time since by a student, (supposed to be a maniac,) to assassinate the king. This is a very serious business, and may prove more serious than anything I have ever met with before." One of the students had been assailed and severely beaten in the street, and he regarded their lives as in danger.

"One would not suppose," he writes, "that a people among whom I have lived for nearly thirty years would believe, or pretend to believe, the story now circulated here, that I have in my house something like the Papal Inquisition. Yet such seems to be the case. The young man who has just been beaten told me, that they cried out in the coffee-

house, 'Are we to have the things of Spain here?' My situation, I think, has seldom been more critical than at the present moment."

ARMENIANS.—Rev. Messrs. White and Coffing, with their wives, arrived at Aintab, April 1, all in good health.

Mr. Dodd writes, from Smyrna, April 22: "We have not such things to report as many of the stations in this empire. Yet the work here is not without its interest. If we look back over the history of this church for a few years, it is full of encouragement. At the beginning of 1856, the church numbered five members. During 1856, four were added. In 1857, three have already been received, and at our next communion season, May 1, we shall probably receive two more, and there are two other candidates of whom we think well. It is evident that there are very many in Smyrna who are convinced of the truth, but their hearts being yet untouched, they do not confess it. The church is quite active and prayerful, each member laboring with some earnestness, and praying withal for the spread of the truth. In liberality I think they may be an example to many of our churches at home."

"You have heard of the release of Yani Sava. He is *pardoned*, not acquitted. But he may be thankful even for this, unjust though it be, for the authorities were determined not to do anything for him. A *pasha* had done the iniquity, and it could not be reversed; and nothing but the most determined persistence on the part of Lord de Redcliffe, secured even his pardon. Yani has applied for admission to the church here, but for some reasons we wish him to wait a little."

SYRIA.—The annual meeting of the Syria mission was held at Beirut, April 1, to 11. Dr. Van Dyck was designated by the mission to carry forward the translation of the Scriptures, in which Dr. Smith was engaged before his death. Mr. Aiken's connection with Homs was dissolved, and he is to be connected with the Beirut station for the present.

The Lord's supper was administered at B'hamdun in March, when the service was, for the first time there, in the Arabic language. Three females, members of the women's Bible class, were admitted to the church.

NESTORIANS.—A letter from Mr. Coan, dated March 20, announces the death of Harriette M. Stoddard. "On the 25th ult. she sickened of the disease of which her father died, but a few weeks before. Her fever soon

assumed a malignant type, and baffled all the skill of her physician, terminating in her death, on the 16th inst., at the age of thirteen years and eight days." She expressed no fear of death, but afforded much consolation to friends, by her sweet submission and patience under the sufferings of her sickness, which were severe, and by her calm trust in Christ.

Respecting the religious interest Mr. Coan writes: "While God has thus visited us with afflictions, his mercies have abounded, and we have been permitted to rejoice over repenting sinners, and to point them to the Lamb of God. Mr. Cochran expresses the hope that not far from twenty in the male seminary have passed from death to life. The interest was quite general, though not universal, in the school. It still continues, but with diminished power. A most delightful work has also been in progress in the female seminary for some weeks past, and we have good hope that several have been converted. The work has been characterized by great stillness and power, the cases have been marked, and the change appears decided in those for whom we have hope." The revival has not extended very much among the villages, but favorable indications were appearing at Geog Tapa.

As to the present attitude of the Persian officials, the letter says: "There have been no new developments of opposition on the part of the government recently. Its agent has left for Tabreez, whether to return or not, is uncertain. But matters have been put in such a train here, that until some orders come from Tehran to the contrary, the masters of villages will not allow schools, or very open evangelical labors. Persecutions have frightened the timid, and there has been a falling off in the attendance upon preaching; but there are little companies to be found, in almost every village, who love to listen to the gospel. The Kaim Makam has been summoned from Tabreez to Tehran, and has left." Ten or twelve schools are in operation, numbering about two hundred and thirty scholars, but they are mostly in places remote from the city, where the people venture, with more impunity, to disregard the wishes of the government. Mr. Coan expresses the strong conviction that their village schools have, in years past, accomplished great good.

AHMEDNUGGUR.—Mr. Barker, of the Kho-kar station, returned early in April from a sea voyage to the Persian gulf, in the Dakotah; undertaken for the benefit of his health. He hopes to derive much benefit from the

voyage, which was made very pleasant by the kindness of Captain Barker. He was not only unwearied in his attentions, but "most generously declined receiving any compensation."

AMOY.—In some brief remarks accompanying the "annual tabular view" of the Amoy mission, Mr. Talmage says: "The regular attendants at both of our places of worship on the Sabbath are gradually increasing. The services are conducted as in the churches in our native land, and the audiences are orderly." The average congregation is estimated at three hundred. There are now two schools, specially for the instruction of the children of church members. The theological class is continued. The church has been formally organized by the election of elders and deacons. One of the deacons has been afflicted with the loss of his reason. There is great reason for rejoicing and thanksgiving on account of the general Christian spirit and conduct of the church members. The voluntary contributions, during the year, have amounted to \$118 28.

Of the out-stations Mr. Talmage writes: "The little church at Chioh-be has prospered, perhaps more than we could have expected under the persecution and opposition which the Christians have been called to experience at that place. We are happy, however, to record, that the opposition to the gospel there has been gradually subsiding. Towards the close of the year the large doors of the chapel began to be opened on the Sabbath; but the man imprisoned for selling his house to us for a chapel has not yet been liberated. We have had a few cases of church discipline, and one of excommunication at that place. We have continued to assist our English Presbyterian brethren in the care of the church at Peh-chui-ia. This assistance will not probably be needed much longer. During the year twenty-two adults have been baptized there, making the whole number connected with that church forty-seven.

To the church at Amoy thirty members were received during the year, at Chioh-be ten.

CHOCTAWS.—The statistical returns for the last year, of the churches connected with the Choctaw mission, have been received. There are twelve churches. Ninety-seven members were added by profession during the year, and the total present number of members is 1,292. The contributions of these churches to the cause of Foreign missions amounted to \$620. There are four other churches in the 'Indian Presbytery' connected with the Presbyterian mission.

DAKOTAS.—Dr. Williamson writes: "Since my return from the meeting of the Board at Newark, two men and two women have been received to the church among the Dakotas. *

* The advance in agriculture and building is greater than in religion or letters. Last year, for the first time, the Dakotas of this neighborhood raised more corn and potatoes than they needed for their own consumption during the year. They have sold many bushels of each, and several still have to spare. There are now, in the neighborhood, fifteen Dakota families living in log cabins, and two in framed houses. None of our male members who have wintered in the region now live in tents, and but few of the female members. The cabins consist of a single room, but have one or more glass windows, and most of them a stove, and for comfort are not inferior to similar structures erected by many of the emigrants to new countries."

Home Proceedings.

MEETINGS IN BEHALF OF THE AMERICAN BOARD.

MEETINGS in behalf of the Board were held as usual on 'anniversary week,' in New York and Boston. The meeting in New York was in the church of the Puritans, Union Square, on Friday morning, May 15. The President, Hon. Theodore Frelinghuysen, was in the chair. Dr. Wyckoff, of Albany, offered prayer; Mr. Wood made a statement respecting the operations of the Board; and addresses were made by Rev. Mr. Bushnell, of the Gaboon mission; Rev. Mr. Beckwith, President of Oahu College, Sandwich Islands; Rev. T. D. Hunt, of California; Rev. Dr. Riggs, of Constantinople; Rev. B. Schneider, of Aintab, Turkey; and Rev. Mr. Ganse, of New York.

In Boston, the meeting was in Tremont Temple, Thursday evening, May 28, Hon. William J. Hubbard in the chair. Prayer was offered by Rev. Dr. Peck, Secretary of the Baptist Missionary Union. Dr. Anderson made a statement; the audience several times united in singing during the progress of the meeting; and addresses were delivered by Rev. Messrs. Schneider, Beckwith and Hunt.

EMBARKATION OF MISSIONARIES.

Rev. Amos Abbott and Mrs. Anstice Abbott, of Portsmouth, N. H., sailed from Boston for Bombay on the 12th of June, with four children, to join the Ahmednuggur mission. Mr. and Mrs. Abbott went to the same field of labor, in the service of the Board, in 1834. Mr. Abbott then went as a teacher, and had

charge of the boys' seminary at Ahmednugur; at which place he was licensed to preach the gospel in 1843. His health having failed, he returned with his family to the United States in 1847. For the last five years he has been engaged as a city missionary at Portsmouth, and now, having been ordained on the 5th of June, he returns to his former field in India, with his wife and their four youngest children, leaving the two eldest in New England.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Portland, 3d cong. ch. m. c. wh.	
and other dona. cons. WILLIAM	
C. How an H. M.	70 86
Pownal, Cong. ch.	25 00—95 86
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Alna, Miss M. A. Nelson,	10 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Lebanon Centre, Cong. ch. and so.	25 00
Saco, 1st cong. ch. m. c. 77,58;	
benev. so. 56,80;	134 38
Wells, 2d cong. ch. and so.	8 38—167 76
	273 62
The stranger's gift,	20 00
"Ezro Mainensis,"	10 00
Bethel, 1st cong. so.	20 00
North Belfast, m. c.	5 00
Orland, Cong. ch. and so.	10 00
Township No. 11, Aroostook co. D.	
N. R.	10 00—75 00
	348 62

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.	
Jaffrey, Mrs. Tenney,	7 50
Grafton co. Aux. So. W. W. Russell, Tr.	
Haverhill, 1st cong. ch. and so. wh. and	
other dona. cons. HENRY TOWLE an H.	
M.	90 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Hollis, Cong. ch. and so.	42 74
Lyndeboro', do.	43 63
Merrimack, do.	81 00
New Boston, Pres. ch. and so.	30 00
Pelham, Gent. 42,50; la. 45,09; m.	
c. 9,37;	96 96—294 33
Merrimack co. Aux. So. G. Hutchins, Tr.	
Loudon, 2d cong. ch.	40 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, A friend,	10 00
Plaistow and No. Haverhill, Cong.	
ch. and so. wh. and prev. dona.	
cons. SAMUEL CARLETON an H.	
M.	25 00
Salmon Falls, S. N. R.	2 00—37 00
Strafford Conf. of chs. E. J. Lane, Tr.	
Sanbornton, Cong. ch.	27 11
	495 94
A friend,	5 00
	500 94
Legacies.—Greenfield, Miss Mary Holt,	
wh. cons. FARNUM HOLT an H. M. by	
Ephraim Holt, Ex'r,	100 00
	600 94

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.	
St. Johnsbury, South cong. ch.	56 91
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Essex, A friend,	2 00

Franklin co. Aux. So. C. F. Safford, Tr.	
St. Albans, A friend, to cons. JO-	
SEPH H. BRAINER an H. M.	100 00
Swanton, Benev. so. and m. c.	20 00—120 00
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Barton, m. c. 3; A. P. 1;	4 00
Coventry, Cong. ch. and so. 16; m.	
c. 5;	21 00
Derby, Cong. ch.	10 63
Greensboro', Cong. ch. and so.	
16,85; m. c. 11,65; Mrs. C. 7;	
Mrs. S. 5; Mrs. P. 2,50;	43 00—78 63
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. and so.	222 00
Poultney, do. wh. cons. Rev.	
CALVIN N. RANSAN an H. M.	50 00
Rutland, m. c.	5 63
W. Rutland, Coll.	10 00—287 63
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, JOSHUA WOOD, wh. cons.	
him an H. M.	100 00
Berlin, Rev. James Hobart, to cons.	
JAMES H. CHILDS an H. M. 100;	
Mrs. Hobart, 10; B. Strickland,	
8; Rev. T. P. 2;	120 00
Plainfield, Cong. ch. m. c. 7; C. C.	
F. 1;	8 60
Williamstown, Cong. ch. and so.	31 10—259 10
Windsor co. Aux. So. J. Steele, Tr.	
Springfield, Cong. ch. and so. 69,94;	
m. c. 20,39;	90 33
	894 60
Bennington, Cong. ch. m. c.	20 00
Granby, G. A. A.	5 00
Lunenburg, Cong. so. m. c.	23 61
Peru, Miss C. H. H.	4 00—52 61
	947 21

Legacies.—Essex, N. Lathrop, by A. J.	
Watkins, Ex'r, (prev. rec'd 204,26)	43,75;
Manchester, Josiah Burten, by James	
Anderson, 498,75;	512 50
	1,489 71

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Falmouth, Rev. Mr. Hooker's ch.	
and so. 243; Miss Lucy Bourne,	
dec'd, 15;	258 00
Harwich, Cong. ch. m. c.	22 00
Truro, Cong. ch. and so.	30 00—310 00
Boston, S. A. Danforth, Agent,	
Essex st. ch. and so. gent. and	
la.	6,408 75
Old South ch. and so. gent.	
3,541,25; la. 705,60; s. s. 36;	4,282 85
Mount Vernon ch. and so. gent.	
and la. 4,116,22; m. c. 98,23;	4,214 45
Central ch. and so. gent.	
2,354,67; la. 623; m. c. 77,33;	3,055 00
Park st. ch. and so. gent.	
2,025,75; la. 918,20; m. c.	
72,28; miss. asso. 70;	3,086 23
Bowdoin st. ch. and so. gent.	
1,273; la. 380,85; m. c. 231,65;	
juv. miss. so. 75;	1,960 50
Salem st. ch. and so.	1,472 50
Shawmut ch. and so.	1,365 19
Pine st. ch. and so. 451; m. c.	
49,48;	500 48
Phillips ch. and so.	483 75
Maverick ch. and so.	255 00
United mon. con. Park st. ch.	287 41
Mass. Home miss. so. inc. from	
Mrs. Osborn's legacy for prop.	
the gospel among the Ind. of	
N. America, 77; a friend, 11;	
do. 5; Mrs. E. H. R. 10;	
other dona. particulars of wh.	
have been published, 95;	199 00
	27,571 11
Ded prev. ack.	20,154 93—7,416 18

Berkshire co. Aux. So. H. G. Davis, Tr.	
A friend,	25 00
Williamstown, Williams College,	
m. c.	24 00—49 00

Brookfield Asso. W. Hyde, Tr.
Barre, A friend, 5 00
Essex co.
Boxford, 1st par. 80 00
Lynn, Central ch. and so. 30 00
Methuen, Cong. so. (of wh. to cons.
Mrs. JOSEPHINE B. DAVIS an H.
M. 100.) 141 68
Salem, Tab. ch. and so. 376,95; m.
c. 15,69; Crombic st. ch. 312; 704 64—956 32
Essex co. North, J. Caldwell, Tr.
Bradford, Cong. ch. and so. 181,13;
m. c. 135,73; to cons. Miss SARAH
KIMBALL, ANDREW ELLIS and
JOSEPH KIMBALL H. M.; Leon-
ard Johnson, 80; Luther John-
son, 10; L. Johnson, 10; wh.
cons. Miss PRISCILLA J. JOHN-
son an H. M.; a widow's thank
off'g, 15; 431 86
Linebrook, m. c. 10 00
Newburyport, Mr. Campbell's so.
54,37; m. c. 47,63; Rev. Dr. Em-
erson, 12; 114 00—558 86
Essex co. South, C. M. Richardson, Tr.
Beverly, Washington st. ch. and
so. gent. and la. 94; m. c. 70;
wh. and prev. dona. cons. Mrs.
EZRA ELLINGWOOD and BENJA-
MIN BRIANT H. M. 164 00
Essex, 1st cong. ch. and so. wh.
and other dona. cons. DAVID
CHOATE an H. M. 83 21
Hamilton, Cong. ch. and so. 94 00
Salem, Howard st. ch. 20 00—361 21
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, C. Merriam, 253 26
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, L. H. 5 00
Cummington, Village ch. 28 46
Easthampton, 1st ch. male benev.
so. 47,90; fem. do. 37,03; 84 93
Enfield, A lady, 1 61
Greenwich, Cong. ch. and so. 59 00
Hadley, 1st ch. m. c. 75,33; gen.
benev. so. 76,44; wh. cons. Mrs.
SARAH W. PARSONS, of Sivas,
Turkey, an H. M. 151 77
Haydenville, Coll 20 00
Northampton, 1st ch. m. c. 139,95;
Edwards ch. m. c. 49,14; Mrs.
C. M. W. 2; 191 09
Whately, 1st ch. 34 40—576 26
Harmony conf. of chs. W. C. Capron, Tr.
Douglas, m. c. 4,52; an indiv. 78c.; 5 30
Millbury, Cong. ch. and so. 53,06;
m. c. 11,74; 64 80
Milford, 1st cong. ch. 21 35—91 45
Middlesex North and vic. C. Lawrence, Tr.
Littleton, Cong. ch. and so. 30 20
Westford, do. 5 50—35 70
Middlesex South.
Framingham, Hollis evan. ch. and
so. 174; m. c. 102; (of wh. to
cons. BENJAMIN F. WILSON an
H. M. 100;) 276 00
Holliston, Cong. ch. and so. (of wh.
for the Jews 1,70,) 59 82—335 82
Middlesex co.
Burlington, m. c. 2 76
Cambridge, Mrs. J. A. Whipple,
20; la. miss. sew. cir. 26; 46 00
Charlestown, 1st ch. and so. 33 00
East Cambridge, Evan. ch. m. c. 12 57
Lowell, John st. cong. ch. 101;
Kirk st. ch. 144,46; High st. ch.
53,07; 298 53
Malden, Trin. so. m. c. 45 58
Medford, Joseph James, 100; Mys-
tic ch. and so. 75,31; 175 31
Newton Corner, R. L. Day, 50 00
South Reading, B. Yale, 10; cong.
so. 94,48; 104 48
Stonham, Cong. ch. and so. 40 00
Wilmington, Cong. ch. and so.
92,37; m. c. 21,80; fem. miss so.
35,83; to cons. Rev. SAMUEL H.
TOLMAN and Mrs. MARY J. TOL-
MAN, H. M. 150 00—958 23

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Brookline, A friend, 2 50
Roxbury, Eliot ch. and so. gent.
16; m. c. 72,28; la. 1,32; Vine
st. ch. m. c. 26,74; 116 34
So. Dedham, Cong. ch. 13 00
West Medway, Charlotte Slocombe,
to cons. Mrs. CLEOPATRA K. FAR-
INGTON, of Lawrence, Kansas,
an H. M. 100; cong. ch. 23,50; 123 50
West Roxbury, South evan. ch. m.
c. 30 17—285 51
Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. 215 00
Middleboro', 1st cong. ch. 97; Cen-
tral do. 94,25; m. c. 61,52; 252 77
Rochester, La. miss. so. wh. and
prev. dona. cons. Miss DICEA
STURTEVANT an H. M. 42,75; 58 00—525 77
Palestine Miss. So. E. Alden, Tr.
Bridgewater, Scotland par. m. c. 10 00
Easton, Cong. ch. and so. m. c. to
cons. Rev. LYMAN WHITE an H.
M. 50 00
So. Abington, Cong. ch. and so. 40 00
Quincy, Evan. cong. so. la. miss so. 7 75—107 75
Pilgrim Aux. So. J. Robbins, Tr.
Plymouth, 3d ch. and so. of the Pilgrim-
age, 123 00
Taunton and vic.
Attleboro', Rev. S. B. Morley and
lady, to cons. Rev. CHARLES D.
LATHROP an H. M. 50 00
Seekonk, Mrs. D. Fitts, 10 00—60 00
Worcester co. North, C. Sanderson, Tr.
Gardner, 1st cong. ch. m. c. 12 00
Templeton, A friend, 5 00—17 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Berlin, Cong. ch. and so. m. c. 25 00
Worcester, A friend, 10 00—35 00
Andover, South ch. 353,47; m. c.
62,53; 416 00
Chelsea, Winnisimmet cong. so. 51 10—467 10
7,112 24
Legacies.—Conway, William Avery, by Ma-
ria H. Avery, Ex'r, 140 00
7,252 24

CONNECTICUT.

Fairfield co. East, Rev. L. M. Shepard, Tr.
Sherman, La. miss. so. 3 00
Fairfield co. West, C. Marvin, Tr.
Greenwich, 1st cong. ch. wh. and prev.
dona. cons. SAMUEL FERRIS an H. M. 25 00
Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, Centre ch. m. c. 10 12
Hartland, West, L. Merrill, 10; 30 00
Mrs. Merrill, 20; 2 10—42 22
Poquonock, 2 10—42 22
Hartford co. South, H. S. Ward, Tr.
Westfield, A friend, 5 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
South Cornwall, Miss Marietta Pierce, 50 00
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, United m. c. 28,70; 3d
cong. ch. m. c. 22; South ch. m. c. 10;
J. N. W. 5; 65 70
New Haven co. East, F. T. Jarman, Tr.
Fair Haven, Centre ch. 35 00
North Guilford, Cong. ch. 40 00—75 00
New Haven co. West, A. Townsend, Tr.
Middlebury, 42 38
Seymour, 12 00
Wolcott, 10 00—64 38
330 30
A friend, to cons. Rev. JAMES T. HYDE, of
Hartford, an H. M. 50 00
380 30
NEW YORK.
Board of For. Miss. in Ref. Dutch ch. C. S.
Little, New York, Tr.
Blue Mountain, R. D. ch. 5 00
Brooklyn, 1st R. D. ch. 162 10

Coeymans, R. D. ch. wh. and prev. dona. cons. Rev. H. B. GARDNER an H. M.	13 50
Coxsackie, 1st R. D. ch. m. c. 30; 2d do. 24;	54 00
Elizabethtown, Rev. A. N. K.	10 00
Ellenville, R. D. ch.	105 51
Flushing, R. D. ch. 15,07; Rev. C. L. Van Dyck, 10;	25 07
Gravesend, R. D. ch.	36 66
Hopewell, do.	12 32
Hurly, do.	10 00
Kingston, 1st do. m. c.	142 51
Montgomery, R. D. ch.	186 32
New York, S. V. A.	5 00
North Esopus, R. D. ch.	12 00
Plattskill, do.	12 00
Pompton Plains, do.	68 69
Poughkeepsie, do.	60 00
Rhinebeck, do.	48 49
Saugerties, do.	19 56
Shawangunk, Mrs. Catharine D. Lyons to cons. CYRUS H. BOW- ERS an H. M.	50 00
Tarrytown, 1st R. D. ch.	23 39
Union Village, R. D. ch.	22 75
Warwick, do.	13 25
West Leyden, do.	3 36-1,101 48
Chautauque co. Aux. So. S. H. Hungerford, Tr. Sinclairville, m. c.	17 00
Geneva and vic. G. P. Mowry, Agent. Burdette, Pres. ch.	13 47
Canandaigua, Ontario fem. sem. 30; W. S. H. 13; a lady, 2;	45 00
Fulton, Pres. ch.	111 00
Peltonville, do.	14 00
Romulus, do.	66 00
Waterloo, do.	29 50
Oswego, 1st R. D. ch. 139,90; m. c. 230,47; Dr. and Mrs. Condit, 24; Myron Pardoe, 50; O. J. H. 10; ack. in June Her. as fr. Owego,	278 97
Monroe co. and vic. E. Ely, Agent. Honeoye Falls, Pres. ch.	20 00
New York and Brooklyn Aux. So. A. Mer- win, Tr. (Of wh. fr. Anson G. Phelps, 3,000; ded. prev. ack. 1,000; H. B. Washburn, 100; Miss Wickham and friends, 10; JOHN C. TUCKER, wh. cons. him an H. M. 150; B. F. Butler, jr. 50; G. D. Phelps, 100; Eli Goodwin, 100; W. G. Bull, 250; Miss Jane Ward, 50; Horace Hol- den, 100; Rev. Wm. Adams, D. D. to cons. Rev. THOMAS BINNEY of London, Eng., and Rev. I. H. GRANDPIERRE, of Paris, France, H. M. 100; 14th st. pres. ch. 952,38; Brooklyn, Clinton av. cong. ch. 176,91; unknown, 1;)	2,904 27
Oneida co. Aux. So. J. Dana, Tr. Clinton, Cong. so.	217 18
Holland Patent, Pres. ch.	42 00
New Hartford, do.	41 00
	300 18
Ded. disc.	1 00-299 18
	4,620 90
Aurora, Pres. ch.	50 00
Baiting Hollow, m. c.	1 00
Brighton, Cong. ch.	2 00
Buskirk's Bridge, P. V. N. M.	10 00
Canterbury, Pres. ch.	25 00
Constable, do.	10 00
Essex, A friend,	25 00
Greenport, Pres. ch. m. c.	15 00
Groton, Indiv. in East cong. ch.	2 50
Guilford Centre, Cong. ch. m. c.	8 50
Lowville, Pres. ch.	50 00
Mt. Morris, E. B.	1 00
Sag Harbor, Pres. ch.	100 00
Somers, Pres. ch. la. miss. so.	3 00
South Richland, Mrs. J. H.	10 00
Troy, 1st pres. ch. m. c.	50 00
Wading River, Cong. ch.	11 59-374 50
	4,995 40

Legacies.—Downsville, Mrs. Phebe Page, by Miss Sarah Downs and R. W. Elin- wood, 50; Leyden, N. Kimball, by R. Kimball, 8; Norwich, Chauncey D. Wheel- er, wh. cons. Rev. MYRON N. MORRIS of West Hartford, Ct., DUDLEY R. WHEELER of N. Stonington, Ct., and HENRY D. WHEELER of New York city, H. M. 250; Pultneyville, Joseph St. John, by J. Dun- lop, 20,66; Waddington, William Com- mons, by Mrs. James Allison and Richard C. Morse, 100;	428 66
	5,424 06

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
Bedminster, R. D. ch.	50 00
Bloomington, do.	10 00
Boardville, do.	8 50
Boght, do. 20,21; miss. so. 16,05;	36 26
English Neighborhood, R. D. ch.	19 25
Middletown, R. D. ch.	13 50
Reddington, do.	70 00-107 51
Boonton, Pres. ch.	55 09
Elizabeth, 2d do.	412 14
Newark, Central pres. ch. wh. cons. SAMUEL HALSEY an H. M.	100 00
Parsippany, La. rea. and sew. so.	17 00
West Hoboken, 1st pres. ch.	23 00-607 23
	814 74

PENNSYLVANIA.

Germantown, Market square pres. ch.	50 00
Northern Liberties, 1st pres. ch. 70; Central pres. ch. 66,17; B. B. Stewart, to cons. W. R. Stewart an H. M. 125;	261 17
Philadelphia, Arch st. pres. ch. Mrs. L. B. 5; Mrs. S. 1; St. Phillips ch. G. R. K. 10; Rev. J. Miller, 10;	26 00
Springville and Dimock, Pres. ch.	2 34
Wattsburg, do.	5 00-344 51

MARYLAND.

Baltimore, Miss S.	5 00
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DISTRICT OF COLUMBIA.

Washington, B. F. Larned, U. S. A.	100 00
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OHIO.

By G. L. Weed, Tr. Cincinnati, 2d pres. ch. 25; Tab. pres. ch. 10; 3d pres. ch. m. c. 10,28;	45 28
College Hill, Pres. ch. 4,72; young la. of Ohio fem. college, 5;	9 72
Columbus, 2d pres. ch.	6 50
Walnut Hills, Lane sem. ch. (of wh. to cons. Mrs. ELIZABETH TICHENOR an H. M. 100); 185; m. c. 6;	191 00-252 50
By Rev. S. G. Clark. Brecksville, 10; Rev. C. B. Ste- vens, 10;	20 00
Cleveland, 1st pres. ch. 1,50; 2d do. 73,41; H. C. 12;	86 91
Fitchville,	13 00
Monroeville,	7 00
Tallmadge,	16 00-142 91
	395 41
Bryan, S. E. B.	4 00
Chatham, 1st cong. ch.	47 00
Johnstown, Rev. E. Garland,	50 00-101 00
	496 41
By G. L. Weed, Tr. Bloomington, E. B.	10 00
Greenwood, Pres. ch.	7 00-17 00
Covington, Mrs. H.	5 00
	22 00

ILLINOIS.

By G. L. Weed, Tr.	
Alton, Pres. ch.	101 00
Monticello, do.	10 00
Pinekevill, m. c.	2 00—113 60
By Rev. A. Montgomery.	
Crystal Lake, S. S. Gales, to cons.	
Rev. DAREAL GATES and Rev.	
Mr. FULLER H. M.	100 00
Lacon, W. Fenn,	10 00
Mineral Point, A bal.	5 00
Naperville, Cong. ch. 10; m. c. 9;	
H. 1;	20 00
Ottawa, Cong. ch.	100 00
Roscoe, do.	3 00
Granville, Ralph Ware,	50 00
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	288 00
Ded. disc.	4 95—283 05
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	396 05

Dover, Cong. ch. m. c. 12,28; disc. 20c.	12 03
Griggsville, 1st cong. ch.	44 53
Freeport, 1st pres. ch. s. s. for sup.	
of a native preacher in Nestorian m.	50 00
Kendall, Pres. ch.	10 00
Mt. Sterling, N. S. pres. ch.	11 60
Mt. Vernon, T. C.	1 00
Quincy, Mrs. M. B.	10 00
Waverly, Cong. ch. (of wh. to cons.	
Rev. W. D. SANDS an H. M. 50;)	55 00—194 21
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	500 26

MICHIGAN.

By W. C. Voorhies, Agent.	
Ann Arbor, Pres. ch. m. c.	7 42
Hanover, Miss E. Page.	10 00
Unadilla, Rev. D. R. Dixon,	20 00
Webster, Pres. ch.	41 (3
Ypsilanti, do.	45 43
	<hr/>
	123 88
Ded. disc.	1 10—122 78
Niles, J. Borden,	50 00
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	172 78
Legacies.—Webster, Abigail Cranson, by	
S. Kimberly,	10 00
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	182 78

WISCONSIN.

By Rev. A. Montgomery.	
Emerald Grove, Cong. ch.	4 00
Shopere, do.	9 75—13 75
Lyndon, Cong. ch. and so.	12 55
Rosendale, do.	47—13 02
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	26 77

IOWA.

Denmark, Cong so.	79 00
Gilbert, E. Gilbert,	10 00
Fort des Moines, Central pres. ch. m. c.	10 00—99 00

MISSOURI.

Bourbonton, E. D.	2 00
Little Osage, M. B. D.	5 00
St. Louis, Trim. cong. ch. (of wh. fr. S. N.	
Edgell to cons. CHARLES EDGELL an H. M.	
100;) 258,60; 1st pres. ch. (of wh. for	
Micronesian in. 50;) to cons. Mrs. ALMIRA	
GIDDINGS, ANNA T. J. BULLARD, Rev. W. H.	
PARLS, Rev. EDMOND WRIGHT and	
Rev. J. B. TOWNSEND H. M. 345; m. c.	
5,60;	609 20
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	616 20

GEORGIA.

Savannah, Male and Fem. miss. so. in Indep.	
pres. ch.	438 78

SOUTH CAROLINA.

Charleston, R. W. B.	6 00
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FLORIDA.

Fort Myers, G. S. Loomis, U. S. A.	6 00
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KANSAS TERRITORY.

Brown co. J. Dunbar,	10 00
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IN FOREIGN LANDS, &c.

Broosa, Armenian sew. circle,	19 16
Bombay, India, Dr. Leith, 50; R. T. Webb,	
25; T. J. Kennelly, 15; Capt. Arrow,	
12,50; Capt. Hoar, 5; Dr. Craig, 7,50;	
Dr. Pitman, 5; J. W. 10; J. C. 5; T. G.	
2,50; officers of ship Dakota, 12,50;	150 00
Geneva, Switzerland, miss. so.	19 50
England, Mrs. W. C. Gillebrand,	50 00
Madura, India, Dr. Colebrook, 50; R. D.	
Parker, 100;	150 00
Matilda, C. W., A friend, 4; St. Cathar-	
ine's, 1st pres. ch. 50;	54 00
Maitland, N. S., Miss G.	2 00
Mt. Zion, Choc. na. ch. and so. 29,40; Pine	
Ridge, m. c. 92,70; S. Folsom, 10;	132 10
Park Hill, Cher. na. m. c.	39 27
Orooniah, Persia, m. c. 55; Mr. Theobald	
and Rev. Mr. T. 24,40;	79 40
Satara, India, m. c.	28 00
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	723 43

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$191 87
NEW HAMPSHIRE,	41 11
VERMONT,	16 50
MASSACHUSETTS,	215 88
CONNECTICUT,	67 05
NEW YORK,	148 98
NEW JERSEY,	7 00
PENNSYLVANIA,	93 00
DELAWARE,	18 64
OHIO,	22 70
INDIANA,	2 00
ILLINOIS,	12 60
MICHIGAN,	3 70
WISCONSIN,	14 00
IOWA,	4 00
LOUISIANA,	1 00
ALABAMA,	4 20
NORTH CAROLINA,	6 15
OREGON TERRITORY,	15 00
IN FOREIGN LANDS, &c.	397 50
	<hr/>
	\$1,282 88

Donations received in May, 26,455 65

Legacies, 1,221 16

\$27,676 81

TOTAL from August 1st to

May 31st, \$255,026 58

DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN MAY.

NEW HAMPSHIRE.—Greenfield, Cong. s. s. bal. 1; Haverhill, 1st cong. s. s. 50c.; Milford, cong. s. s. 8,50; New Boston. pres. s. s. 17; New Castle, cong. s. s. 1,45—28 45.

MASSACHUSETTS.—A friend, 3,20; N. Bridge-water, Porter s. s. 1; Roxbury, D. M. M. 50c.; Woburn, cong. s. s. bal. 2,10.—6 80.

CONNECTICUT.—Bethany, s. s. 2; Clinton, cong. s. s. 4,30.—6 30.

NEW YORK.—Buffalo, bal. by H. H. Hale, 2; Newark, pres. s. s. 7,40; Poughkeepsie, pres. s. s. 2,10; Tarrytown, 2d R. D. ch. s. s. 7,67.—19 17.

NEW JERSEY.—Elizabeth, T. and Mrs. Haines, 5; Morristown, W. H. T. 1.—6 00.

MICHIGAN.—Ann Arbor, pres. s. s. bal. 11c.; cong. s. s. 7,70; Unadilla, Rev. D. R. D. 1.—8 81.

OREGON TER.—Forest Grove s. s.—8 50.

IN FOREIGN LANDS, &c.—Gaboou, W. A., s. s. 6; Matilda, C. W., s. s. 2; Nestorian m., miss. chil. 5,70; Park Hill, Cher. na. 3.—16 70.

Amount received in May, 100 73

Previously acknowledged, 28,055 28

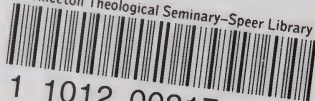
\$ 28,156 01

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